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T. G. NEWMAN,
EDITOR.

SAN FRANCISCO, CAL., SATURDAY, SEPTEMBER 6, 1902.

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No. 36.

SOUL OF THE UNIVERSE.

When the daybreak's golden lances
Pierce the darkened shades of night,
And the radiant sunlight dances
O'er the billtops all alight;

In the blush by rose-time hinted,
When the world is passing fair;
And the meadows, flower-scented,
Fill with life the fragrant air:

In the fullness of the harvest,
When the grain is gathered in,
And the twilight reaches farthest,
And the fruit is in the bin;

When the moon is shining brightly,
When her bland and radiant face
Through the blue is sailing lightly,
Sailing in her pristine grace;

When the frost king's reign is broken,
And the April showers descend;
When the flowers in Spring-time open,
And the birds' sweet voices blend;

Then I stand in awe and wonder,
Yea, o'erfilled with gratitude,
As full often do I ponder
O'er the Father's plenitude;

O'er His love, beyond all measure,
"God is love," and love is kind,
Kind beyond all earthly treasure,
"God is spirit," undefined.

And His throne is not up yonder
In some astral city fair,
But within us, and we wander
In His essence everywhere.

EMMA D. PITTS, Cortland, N.Y.

Rare Treasures of Fine Art in C. V. Miller's Residence.



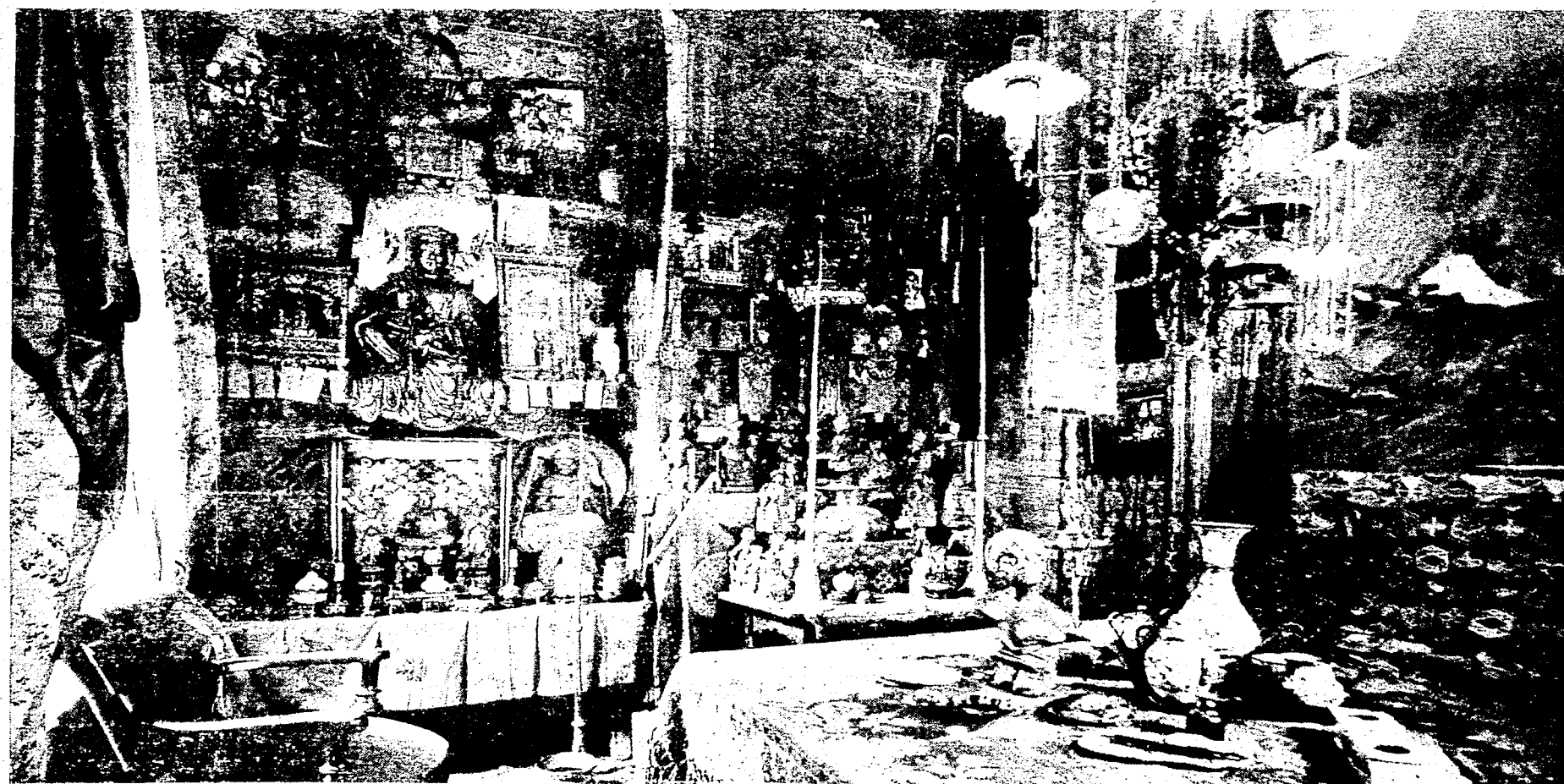
RARE PAINTINGS AND MINIATURES COVER THE WALLS.

Rare Treasures of Fine Art.

The following description of these treasures was printed in the August number of the *Wasp*, a weekly published in San Francisco, Cal. The engravings were produced by the California Photo Engraving Co., and are used by permission of the *Wasp*. They exhibit Mr. Miller's wonderful fine-art collections to very great advantage.

Two of these excellent engravings are shown on this page, and the third, found on the next page, shows the dining-room walls ornamented with ancient metal ware. The *Wasp* says:

Herewith we present three interior views of the home of Mr. C. Victor Miller, 1084 Bush St., in San Francisco. Mr. Miller has a wonderfully fine collection of old paintings, miniatures, and articles de vertu. The walls of the parlor and reception rooms are adorned with canvasses, among others, by the brushes of Reubens and Rosa Bonheur, and by the largest collection of miniatures anywhere in the West, all of great age and a number of them of priceless value. He has also a complete set of Roman Emperor heads, in Limoges china. There are also many paintings hung in the library, and his collection of images of Buddha, in this



THE MANY IMAGES OF BUDDHA.

room, numbers over a hundred, and is worth more than a mere cursory inspection. The greatest number of Mr. Miller's possessions are heirlooms and have belonged to his family for generations, the old copper and pewter platters and vessels in the dining-room showing years of usage. One of his most valuable treasures is an ivory jewel box, encircled with diamonds, on which the great painter, David,

reproduced in miniature the features of Josephine, the first consort of the great Napoleon. The art lovers of our city, and visitors to it, to whom Mr. Miller extends a most courteous invitation, will be heartily welcomed by him, and they will leave his hospitable home after a visit, feeling that their artistic senses were gratified, and that they had seen many curious and beautiful works of art.

The man with a cause at heart, an idea to defend, and a purpose to live for, is richer with these and a crust than the man whose life work is simply to get and keep dollars, with all the gold on earth.

Competition at its best is "a fair fight and no favors." What is just can never be determined by a fight. A fight can only show who is stronger.

The Coming Religion.

W. J. COLVILLE.

"Spiritualism: Its Relation to the World's Great Religions and Philosophies. Also to the Revelations of Science," was the subject of a lecture delivered at Sheffield, England, on June 4, 1902, as reported in the *Two Worlds*.

Turning our glance backward over the most ancient faiths of Egypt, Chaldea, India, Greece, and Rome, and also Scandinavia, we find as we peruse the ancient hymns or poems in which early religious concepts are most completely embodied, that Spiritualism was the virtual essence of every school of religion and philosophy. As it is now quite easy to procure an English translation of the Egyptian "Book of the Dead," and of the "Sacred Books of the East" in general, there is no present excuse for a continuance of that ignorance of ancient faiths which long prevailed, and which gave blindly enthusiastic missionaries a fine opportunity to unintentionally misrepresent the philosophies and religions of the East.

It is highly important to the welfare of the British Empire, which has such large possessions in Asia, that Englishmen should grow aware of the actual doctrines contained in the Bibles of the Orient, and though it may well be urged that the present habits of Asiatics do not always reflect credit on the systems of thought to which they appear devoted, precisely the same statement may with equal fairness be made when English morals and customs are up for criticism. Spiritualists in England to-day are forming themselves with great rapidity into a numerous denomination, and as they claim to be leaders of thought and pioneers of progress they must look to their laurels on the score of liberality of sentiment and intelligent appreciation of the good in all systems of thought and practice.

The thinking world to-day is demanding a new eclecticism, a genuine catholic assembly in which heart and brain can, without fetters, roam in the ample fields of universal philosophical inquiry. Breadth, height and depth are needed in the new temple or the coming pantheon, and unless all three are embodied in a representative philosophy it must be superseded by a worthier successor. Everybody knows that old limitations are no longer tolerated by the thinkers of the present generation, and the chief reason which deters multitudes from taking an active interest in church work is the necessity which prevails in many places for a dishonest indulgence in mental reservation. We all know that there is much to admire in almost every stalwart organization, but we also know that complete sincerity is practically impossible where restriction is placed upon the living voice of the living spirit, and if inspiration be admitted at all as possible in any place or any age, surely it is possible in this place and in this age.

Spiritualism, fundamentally, is thoroughly reasonable, and offers no restriction to the expanding intelligence of humanity; but if a sectarian temper enters in and dominates a sect of Spiritualists, then only the most limited enlightenment can flow through such a conspicuously narrow window. The truths of Spiritualism throw immense light on the shadows of the avowedly Spiritualistic movement, and it behooves all Spiritualists to fearlessly face the following unmistakable issue. We are all in communion with unseen influences, whether we know this or not, and the nature of the influences with which we unknowingly consort must depend chiefly, if not entirely, upon the nature of our inmost inclinations. Narrow-minded, prejudiced, bigoted persons enter into fellowship with others of similar ilk, and wherever strong predilections or prejudices are found, they all serve as magnets to draw and hold exactly what corresponds. It is

useless to deny that when the gate is open between the two states of existence, frequently called two worlds, that only one class of spirits can pass through the unclosed portal. It stands to reason that if communion be possible at all, it must be regulated in accordance with a law universal, therefore we can accept the greatly varying accounts of spiritual deliverances to be found in all sacred and secular literature of ancient and modern time; but acceptance of a fact does not of necessity carry with it any obligation to agree with a hypothetical interpretation thereof.

The Bible furnishes numerous illustrations of a two-sided truth, which is not always very clearly stated in the common vernacular. A lying spirit is said, in some instances, to be sent from God to a mendacious prophet, and an evil spirit from the Lord is said to have entered into Saul and to have been exorcised through the agency of music by the youthful David. We can not understand these anecdotes aright, unless we vividly remember that ancient Israelites attributed all phenomena to God directly, taking no account of intermediary causes. We can suffer from similar painful experiences to those endured by a rebellious king and an untruthful prophet, if we act as they acted, for law is always regnant and ages do not alter its activity. The darkest episodes in the history of individuals or nations is where blessings have been perverted into curses through continued misuse of benefactions, and we can not righteously shut our eyes to the solemn fact that privileges are always responsibilities.

Witchcraft, or black magic, is only an

truthfully declared that within the past ten or fifteen years the attitude of the acknowledged scientific world to psychic problems has become entirely altered.

The Psychical Research Society has been conspicuous in setting the pace for other learned societies to follow, and when Sir William Crookes, Oliver Lodge, and many other distinguished scientists of exceptionally high repute publicly identify themselves with physical investigation it may fairly be concluded that the materialism of twenty-five or thirty years ago is virtually defunct. The Spiritualism of the future has a boundless career before it, but it can not be compressed within any institutional limits, as it will manifest its presence everywhere pervading and transforming all existing organizations, besides carving out for itself new channels in which to flow. Its work must be unificational, and those who take active part in its propaganda must be men and women broad enough in thought and sympathy to prove all things dispassionately and hold firmly to whatever in any system can be proven to be good.

From the N. S. A. Office.

TO THE EDITOR:

Again we take occasion to thank you for all the courtesy and kindness you have ever expressed towards the N. S. A. in its efforts to serve the Cause of Spiritualism, and to enlighten humanity. Without the aid of the spiritual press, of which you and your JOURNAL

the year has been a noted and needful one.

In addition to that mentioned, the usefulness of our free library, here at headquarters, is an extended one. More than 600 volumes of spiritual and liberal literature are on our shelves for the perusal of those who come to our rooms seeking enlightenment, and we have many commendations for our beneficence in this line, from noted people, as well as private individuals, who are consoled and instructed by the works which our library affords to them.

The tenth annual convention of the N. S. A. will be held in Boston, Mass., at Berkely Hall, corner of Berkely and Tremont Sts., opening at 10 a.m., Tuesday, Oct. 21, and closing Friday, Oct. 24. Daily business sessions morning and afternoon; evening entertainments at 7:30. A grand Lyceum entertainment will be given one evening of the course. A reception to delegates and visitors will be held at Hotel Berkely—which will be headquarters during convention—at corner of Berkeley and Boylston Sts., Monday, Oct. 20, at 8 p.m.

Hotel rates at Berkely Hotel will be for room alone, (fine accommodations—for two persons in an apartment) \$1.25 per day each; one person in a room, \$1.50 per day; room and board, \$3.00 a day each. Meals can be taken out of the hotel, or board and room can be engaged elsewhere. We hope to have a good delegation, and many visitors to historic Boston, and the N. S. A. Convention. Important business will come at each daily session, and Amendments will be offered to Constitution and By-Laws, that requires serious deliberation.

The scope of the N. S. A. widens, and its convention should be attended by every thoughtful and earnest Spiritualist who can possibly be there.

MARY T. LONGLEY, Sec.
600 Pennsylvania Ave. S. E.,
Washington, D. C.

ASPIRATION.

Grant me to scale the highest heights
Of Wisdom and of Love;
Grant me to love the light of Truth,
All other things above;
Then shall I grow so straight and strong,
A power for God I'll be.
Filled with Himself, I'll Him reveal
Unto humanity.

LIZZIE DUCKER LYNES.

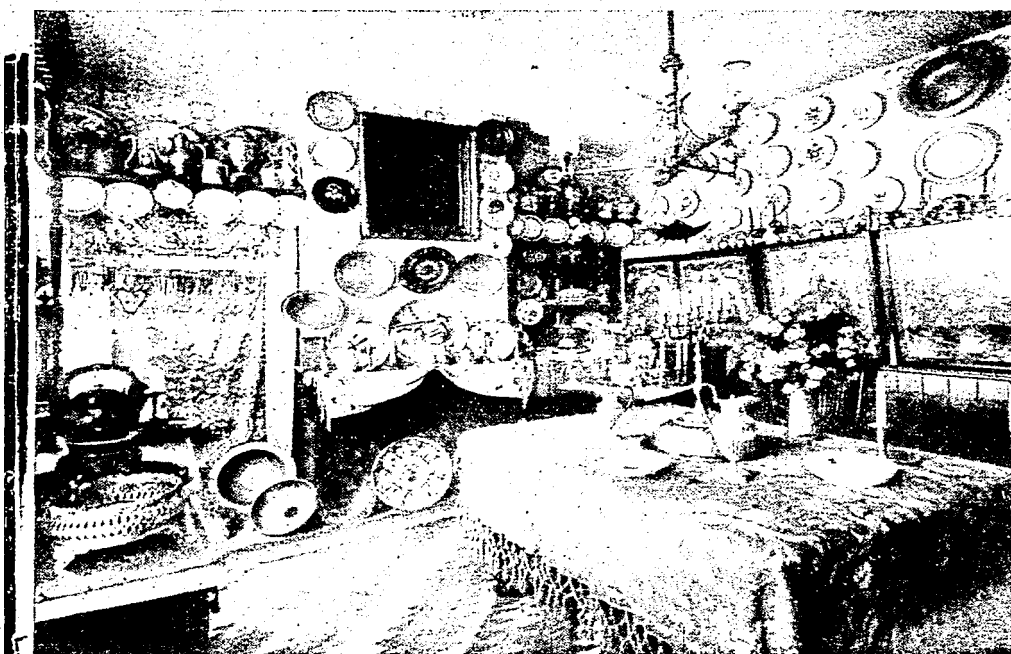
Letter from Berkeley, Cal.

TO THE EDITOR:

A borrowed copy of the JOURNAL dated Aug. 23 lies before me. I say "borrowed," because my copy of that date failed to appear and I can not get along without the JOURNAL.

The article by Dr. Dean Clark, "What Spiritualism Proved," is right to the point, and just what is needed. One clause in it, however, will arouse orthodox critics, where he says that "all Bibles are the word of man; Nature is the only word of God." If that be true, and it surely seems so, how needful it is, that we, as Spiritualists and mediums especially, study Nature more.

On my table now, as I write, is a beautiful cluster of pink lilies; their fragrance fills all the room with a heavenly atmosphere. I have, as psychometer, but to touch their leaves and I am *en rapport* with their creator. I hope Arthur Milton will write another chapter of "Psychoettes." Three lines especially attracted my attention—



THE DINING-ROOM WALLS OF MR. C. V. MILLER'S RESIDENCE ORNAMENTED WITH ANCIENT METAL WARE.

inversion of healthy mediumship and pure white magic, and it is but justice to the common-sense of people in the middle ages to point out that even when mediaeval superstitions were rife no one could be condemned unless it was made to appear that some injury had been inflicted on life or property. The daemon of Socrates furnishes us with the most celebrated instance of the Greek classic idea of Spiritualism, and it suggests a twofold explanation. Subjectively, the Socratic daemon was the philosopher's own higher self; objectively, it was a guardian spirit co-operating therewith. All religions and philosophies teach ultimately or primarily that we are in conjunction with the higher spheres through our nobler impulses, and with lower states through our baser proclivities. As we conquer sense we affiliate with the heavens; as we gratify animality we affiliate with the earthbound. Modern science, with its practical demonstration of universal ether and its continual fresh revelations of the power of intelligence to practically annihilate the old barriers of matter, is making it particularly easy for its devotees to accept the phenomena of Spiritualism without losing caste in scientific circles, and it may indeed be

are an important part, the N. S. A. would have been far behind in the good work it has undertaken to accomplish.

At present I have to report good progress in its missionary works, a large increase in its distribution of free tracts and other spiritual literature—the item for postage alone, which is a large expense to this office, not to speak of its printing bills.

Repeated efforts have been made to compel the courts to respect our people, and recognize their rights, as sane and responsible individuals, to draw up their last wills and testaments according to their own judgment and pleasure, and the continued good work of financially assisting each month a number of aged and needy mediums—such pensioners we desire to increase, as soon as funds will permit.

The N. S. A. has also aided the Whitewater College, an account of which will appear in the annual report of the secretary, soon to be given from our office; and, altogether, we feel that the work of

"He who knows his own soul has a good counsellor," and "One humanitarian act is worth an age of faith as a saving grace"; and this, with one added word (success) might apply to all mediums and workers in our own Cause. "Do not envy another's happiness (or success); it may postpone your own."

The "Prose Poem on Death" should have had the author's name affixed. It is a beautiful production, and as true as beautiful.

I feel like sending a special vote of thanks to R. A. Dague for his pithy, suggestive and brave article on "Bull Fights and Man Fights." Hit 'em again.

A lady came the other day and wanted me to advise her what horse to bet on at a coming race. I said to her: "My dear madam, I am not that kind of a medium. I love a good horse too much to encourage racing, or betting of any sort. The sooner you get out of that element the better it will be for body and soul."

I was glad to read the notice of Dr. E. D. Babbitt's forthcoming book, "Human Culture and Cure." I consider Dr. Babbitt one of the "wise men" of the age. As soon as I am able I shall get a copy of all his books. There are other fine articles in this issue, but time and space forbid further comment.

As long as you can publish a paper like the last JOURNAL, be proud and happy. I'd rather have your frail body and half-dimmed sight, and do the work you are doing, than be some of the rich, over-fed unspiritual spiritists I know.

I suppose the noted Oakland medium, Mrs. Cowell, is holding the campers at Los Angeles spell-bound by her wonderful tests. Her many friends will give her a hearty welcome home. There were 34 ladies in one of her circles I attended at her residence, and she read for all, and, I believe, correctly.

Some time ago, here in Berkeley, appeared a Professor Fait and wife, hypnotists and mediums. So far as I could judge, they were genuine and did marvelous things. At some other time I want to mention them to your readers. Berkeley is a most beautiful little city, with educational advantages, perhaps second to none; but Spiritualism seems to be in the background. I have met here but one medium, a Mme. Bauman, who does business in San Francisco, having a well-established reputation there as a business clairvoyant. She certainly told us the truth, and if the half of her predictions for our future is fulfilled, we shall be satisfied.

The Society meeting at Fraternal Hall, Oakland, seems in a good condition. We have been much pleased with the work being done by that Society's medium, Mrs. Dr. Stewart. She seems so honest, frank and earnest in all she does that it is a delight to listen to her clear cut tests. Mrs. May Stevenson, president of the Brothers' Breathing School of Oakland, has been holding the platform afternoon and evening of each Sunday I have been at Fraternal Hall. I am told she has become an adept, Theosophist, re-incarnationist, etc. Certain parts of her lecture pleased me much, in regard to health, by exercise, pure air, walking, and right living, and eating; but I, myself, confess to be quite satisfied to be called a spiritual medium. To my mind, there can be no belief taught to man, go higher or deeper, than our own philosophy of Spirit

ualism. I am quite content to march under its pure banner and fight, if need be (with pen and tongue) for its divine and eternal principles.

The coming State Convention is awakening quite a little interest. We hope it may be a grand success.

MAY FANNING.
1342 Shattuck Ave., Berkeley, Cal.

The Man Behind the Brain.

GRANT WALLACE.

While Galileo was still making his investigations of the great spots on the sun and their influence on the earth, a scientific monk named Scheiner also discovered the sun spots. He hastened to write to the Superior of his Order, revealing his important discovery. To his amazement the monk received the following reply: "I have carefully searched through all the writings of Aristotle and can find nothing of the kind mentioned. Be assured, therefore, that it is a deception of your senses or your glasses."

It had not occurred to the authority-ridden Superior to step out of his cell and to take a look at the sun.

Present-day materialists who take their cue from the writings of the scientific investigators of a few decades ago, and who are consequently unable to find any authority for such scientific heresies as Telepathy, Hypnotism or any other soul phenomena so common at the present day, occupy a position precisely similar to that of the good Superior. Meantime, those who have had the foresight to step out and look at the sun before pronouncing judgment are all in a broad grin.

To say, as many of our excellent friends do, "I don't believe in the existence of the subjective mind, or soul," "I don't believe in hypnotism," "I don't believe in mental telegraphy, or telepathy," is about as reasonable as to say, "I don't believe in the spots on the sun," or "I don't believe in wireless telegraphy."

Telepathy, for example, is not a thing to be believed in or disbelieved in, but to be proved. Credulity has no more to do with it than the existence of a great basin of brown petroleum under the dusty plains of Kern county. The lake of oil is there, but thousands of people, for 10,000 years, built their camp-fires above it without suspecting it. All that was necessary was to bore down to it and let it gush forth. It would then be able to demonstrate itself. In questions of fact, belief and disbelief are equally out of place.

So with the psychological phenomena. Telepathy is a fact in nature. All that is necessary is for each one to make the proper experiments, and to bring to the experiments minds sufficiently developed and unprejudiced to recognize facts, to demonstrate that these so-called occult powers exist in every human being.

It is necessary, of course, to recognize that in dealing with mental phenomena we must not expect to secure results capable of being dissected with a scalpel or weighed on the apothecary's scales or pulverized in a mortar, any more than we would expect fishes to swim through stone walls, or gases to be capable of being churned into butter. In short, we must meet each phenomenon on its own plane, and accept the conditions it imposes, no matter how unusual and

inexplicable they may seem at first.

Those who would investigate these questions will find thousands of facts collected in scores of volumes in almost any library. That the hypotheses as to the causes of these psychic phenomena do not always agree is to be expected. The science of the inner man is still in its infancy. The first business of the scientific mind, however, is to collect facts.

A great mass of facts touching thought transference, suggestion, spiritism, clairvoyance, psychometry, and kindred psychic phenomena, has been collected by men gifted with the dispassionate scientific spirit.

Those who have not personally experimented along these lines are no more in a position to speak concerning them than the holy man who searched for sun spots on the pages of Aristotle was equipped for disseminating astronomical information. This, of course, does not prevent their wasting much good paper in vaguely speculating verbosely concerning things which they refuse to investigate by scientific, experimental methods. Some of this reasoning is done about facts, much of it without facts. All of it is tiresome.

Those who wish to get acquainted with the man behind the brain and who are at a loss how to begin making experiments in this most fascinating and practical field of study, are advised to join a library and read a few works on Hypnotism, Telepathy, or Thought Transference, Theosophy, Mental Science and kindred subjects.

As an illustration of the way strange facts may be collected, witness the following:

One evening, on entering the parlor of a friend, I was asked to try some experiments on a young soldier just from Manila, who was at that moment, for the first time in his life, in the hypnotic sleep. With a view to testing the power of a post-hypnotic suggestion, I said to the sleeping soldier, "In just half an hour from the time you awaken, you will go and find an article which I am about to hide," without indicating the name or nature of the article. I then, unseen by him, put the object, a nickel, in the hand of a lady present. After some further experiments I awakened him. The half hour passed without results. In about an hour, however, he, being in his normal state, suddenly entered another room where the lady was engaged in conversation. Despite the fact that he had not been introduced to her, he approached and said: "Will you please give me that nickel?" She had forgotten the circumstance and asked: "What nickel?" "I don't know, but something keeps impressing me to ask you for a nickel." She then remembered that she had the nickel in her closed hand and gave it to him.

On this occasion the circumstances were such that consideration of fraud or collusion are eliminated.

Query: How did he know it was a nickel, if not by the transference of the silent thought from my mind to his? How did he know where it was hidden?

Still another query: Do not such experiments indicate that all suggestions which enter the human mind, whether from teachers, or books, or parents, or friends, are seed-thoughts falling into the subconscious mind, to blossom into action some time in the future? Knowing that suggestions in the waking state act in the same way

as those offered during hypnosis, does not this little experiment indicate that no suggestion, whether good or bad, once dropped into a receptive mind, even though it lie dormant a long time, is ever lost? This being the case, should it not make us careful never to offer a suggestion to any human being, which we do not wish to become true?—*San Francisco Bulletin.*

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T. G. NEWMAN Treasurer & General Manager

THOMAS G. NEWMAN,
EDITOR.

Assisted by an Able Corps of Special Contributors.

The Editor must not be held responsible for opinions expressed in the communications of correspondents.

No notice will be taken of anonymous communications. Whatever is intended for publication must be authenticated by name and address of the writer—if not for publication, then as a guaranty of good faith.

Communications not accepted will be returned if stamps for that purpose accompany them. They will not be preserved more than 30 days, after being received at this office.

Newspapers sent to this office having matter for inspection, should be marked by a line drawn around the article.

This JOURNAL will be sent to subscribers until ordered to be discontinued, and all the arrearages are paid.

SAN FRANCISCO, SEPTEMBER 6, 1902

Fear is a potent cause of the deterioration of the nervous system observable to a marked degree in the present generation, says the *Flaming Sword*. Let any person who is suffering from loss of nerve stamina, subject his thoughts and emotions to rigorous scrutiny and analysis for the space of one day. He will be surprised to find how largely fear figures among them, and he may discover that he is but a slave scourged and driven hither and thither at the bidding of this cruel taskmaster.

Dr. J. M. Peebles is expected to arrive in England soon. The London Spiritualist Alliance is preparing for his visit and will give him a hearty welcome.

When You Intend to Move, one of the first things to do should be to notify the publishers of your periodicals to change your address. Many persons wait until 2 or 3 weeks after moving (and then lose 2 or 3 papers) before thinking of asking the publishers to change their address—and thus suffer much annoyance from their own neglect.

Materialized Spirits are still at work in Spring Hill, Kan., and, through the mediumship of W. W. Aber, are writing the third volume as a companion of the two previous, which were entitled "Rending the Veil" and "Beyond the Veil." The present book is devoted to the giving of more light from the higher spheres by interesting messages. They also make pictures life size in colors in full view of those present. The pictures are executed in about a minute and are exquisite specimens of artistic skill.

Union and Harmony.

These are the essential features for all who have a work to perform—a truth to teach, or a principle they desire to prevail. Above all, who should act as though they did "love one another," are those progressive people interested in the "new thought" so called—these should all "with one accord" act out their principles, and work in harmony. But what do we see?

The mental and magnetic healers, who are doing a grand work in this world, by healing the sick and relieving mental and physical distress, are making many envious and jealous people unhappy, and they feel like those in ages past who persecuted those who dared to think for themselves and labor for the good of humanity. They have begun a crusade to try to root out not only the mental and magnetic healers, but also to kill off all the periodicals devoted to the promulgation of Mental Science and healing.

To do this work effectually, they have secured control of the Postoffice Department, and its officials are now refusing the pound rate of postage to many of the foremost advocates of Mental Science and healing.

Instead of all such uniting and joining in a potent protest, they permit petty prejudices to fritter away all the power they might exert in a united way.

As before noted in this JOURNAL, *Christian*, a very able Mental Science monthly published by T. J. Shelton in Denver, Colo., has been shut out of the mails, and in his September issue he comments on the attitude of some other papers in this way:

The PHILOSOPHICAL JOURNAL speaks a good word in behalf of *Christian*, and declares that the denying of second-class postage was an outrage. The *Star of the Magi* says that *Christian* ought to have been refused second-class postage, and that he helped to bring about this persecution by advising the department last December. Editor Newman of the JOURNAL has had the misfortune to lose his physical sight. Editor Wood, of the *Star*, has had the worse misfortune in that he has never experienced the joy of spiritual sight. Wood, night and day, sleeping or waking, can only see frauds, fakes and humbugs, for there is nothing else in his mind. Newman, while sitting in the darkness from loss of physical sight, looks out upon the bright sunshine of honesty, goodness and truth. Wood speaks of *Christian* as my "private, personal advertising matter," while any honest man knows that *Christian* is no more my private advertising matter than it is the private organ of George Edwin Burnell, John Hamlin Dewey, Allan Parkinson, Elizabeth Towne, or any who avail themselves of its columns. But all this gang of star-gazers, with the exception of the PHILOSOPHICAL JOURNAL, have used their influence, both private and public, against *Christian*.

We were sorry to notice the attitude of the *Star*, especially to learn that its editor advised the

Postoffice Department to exclude *Christian* from the second-class mails, instead of taking a firm stand against such unwarranted discrimination. *Christian* is as fully entitled to second-class mail privileges as any publication in America—and its exclusion is only persecution.

Helen Wilmans, editor of *Freedom*, and a mental healer, has also suffered much persecution and financial loss, by having her paper held up for third-class postage and her letters marked "fraudulent" and returned to the writers—while those who should have been her friends and co-workers either looked on unmoved, or else rejoiced in her annoyance and unjust treatment.

Henry Harrison Brown, a magnetic and mental healer, and editor of *Now*, has also been denied second-class rates of postage (because he was a healer). This adds to his expense \$15 to \$20 per issue and is a rank injustice and persecution.

These periodicals are justly and legitimately entitled to second-class postage, as provided by Congress, and no caprice or censorship should be allowed to deprive them of it, and every progressive editor should stand firmly for the rights and privileges of the press, as well as its entire freedom from censorship. A free people established a free country, and a free press and a free people demand its perpetuation.

To Defend our Rights we must appeal to the ballot-box. The time to work is before election, and before supporting any candidates we have a right to know how they stand relative to the New Thought, the taxing of mediums, and prevention of mental and magnetic healers from exercising their God-given powers in healing disease. Many doctors will be nominated for office, and among them is Dr. Pardee of Alameda, nominated for Governor last week, and we have a right, as well as privilege, to know how he stands on these matters, and unless he and others are found to be liberal and progressive people, they should be scratched from the ballot of all Spiritualists, Free Thinkers, Socialists, Mental Healers, Christian, Mental and Divine Scientists.

Mr. O. F. Ryerson, 122 North Sutter St., Stockton, Cal., has taken the initiative in trying to find out the position, on these questions, of candidates, between now and election, and we advise every voter to either act in concert with him, or individually, to do the same thing.

Mount Pelee is again belching fire and smoke, doing much damage in loss of life and property. The globe itself, as well as the people, are restless. What may be the result is yet a conundrum.

Postage Stamps may be sent to this office only for fractions of a dollar.

Original Sin (?)

Article V. of the new Presbyterian Confession of Faith, adopted at the General Assembly in New York, and referred to the local assemblies for approval, relates to the sin of man and reads as follows:

We believe that our first parents, being tempted, chose evil, and so fell away from God and came under the power of sin, the penalty of which is eternal death; and we confess that, by reason of this disobedience, we and all men are born with a sinful nature, that we have broken God's law, and that no man can be saved but by his grace.

To this statement the *Christian Register* raises two objections as follows:

First, nobody knows that a single word of it is true; second, so far as the statement comes within the range of modern knowledge, every word of it is false. Who believes now that Adam and Eve were historical characters? Who does not know that Satan is really a fiction of the ancient imagination, as were Baal and Jupiter? It would be infamous on the part of God, if there was a devil, to permit him to enter the Garden of Eden and pit his malignant sagacity against the innocent ignorance of his victims. Who believes that he did? The statement concerning hereditary sin tainting the blood of the race on account of one act is not merely contrary to the philosophy of a thinker like Weissmann, but it would be maintained by no scientific psychologist of any school.

Our Vision.—After three years of lack of nourishment, because of the absence of appetite through indigestion, the spirit physicians operating through Dr. Nellie Beighle, 1420 Market St., San Francisco, have restored our physical health, and are now building up the body; and they promise a restoration of our vision within a month. This will not only be a great relief to the editor of the JOURNAL, but also welcome news to all its readers. We are confident of the entire realization of this promise within the time indicated, because all their previous promises to us have been fulfilled to the letter. The glad news will be duly recorded in the JOURNAL, that its friends everywhere may rejoice with us.

Justice.—The administration of justice was once left to each man or any man who was able to enforce his idea. When governments arose, this function passed to organized humanity and liberty was increased thereby. The more the authority of the people, as a whole, is increased, the greater is the liberty of each individual. The extension of the functions of government does not mean the abridgement of personal liberty. Equitists propose to organize the people to secure equity in distribution. This will establish freedom for all men. —L. A. H.

Those who Know themselves to be owing this office for subscription or advertising are respectfully requested to pay the same.

The Reviewer.

Any of the Books noticed in this Department can be obtained at this office. When to be sent by mail, add 10 cents on the dollar, of the price, for postage.

The September number of *Mind* completes the fifth year of that well-known metaphysical magazine. It opens with a fine article on The Unseen Universe, by Prof. W. J. Colville, which is accompanied by a half-tone portrait and biographic sketch of the writer—contributed by Charles Brodie Patterson. This is followed by an essay from the pen of Stanton Kirkham Davis, author of *Where Dwells the Soul Serene*, entitled *Thought and Healing*. Carrie D. McLaughlin discusses Practical Use of the Occult, giving some interesting instances, etc. Alliance Pub. Co., Fifth Ave., New York, 20c.

Psyche, an English Spiritualist periodical, is suspended publication for want of financial support. It was a good paper, and merited a better fate.

Now for September is issued. It is filled with good things from first page to last. Edited by Henry Harrison Brown, 1437 Market St., San Francisco, and published monthly at \$1.00 a year. For sale at this office.

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TO DR. PEEBLES,

Upon Attaining his 80th Birthday, March 23, 1902.

H. TAYLOR.

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And ring their eighty chimes:
Let songs of eighty angel bands
Re-echo eighty times.

'Tis eighty years ago to-day,
Since "Light of Love" shone forth
From eyes that ever since have flashed
The inner spirit's worth.

Upbuoyed 'neath sun, 'gain lost in cloud,
Through many hopes and fears,
The God within asserts itself,
Although 'tis eighty years

Since first you started life's career,
To sink, or rise above
All sordid, worthless gains of earth,
And find that peace and love.

Born of the "truly" acted part
In life's unwritten play,
Which seeks the power of spirit aid
Surrounding "Truth" alway.

Then once again let ring the bells,
"God bless the natal day"
"Of one who ever strives to flash"
"Bright light in mortals' way."

—Psychic Journal.



The Editor is not responsible for the opinions of correspondents.

Letter from San Diego.

TO THE EDITOR:

I am at present lecturing and giving messages for the First Spiritualist Society of San Diego. We are having good audiences and much interest is manifested by investigators. The meetings will not be closed this season, on account of the Society's plans for building. LILY M. THIEBAUD.

Letter from San Jose.

TO THE EDITOR:

On the evening of Wednesday, Aug. 27, the First Spiritual Union held a pleasant social at Sleeper Hall. After the audience had gathered and enjoyed a half hour's friendly chat, Mrs. Marcen, chairman of the Committee of Arrangements, cordially welcomed all and briefly stated the purpose of the social.

The program began with a vocal duet by Mesdames Dawn and Condit, followed by a comedy recitation, "An Engineer's Story," pleasingly rendered by Mrs. H. L. Bigelow. Miss Alice Miles gave a charming violin solo, and responded with a second selection to a hearty recall. Mrs. M. J. Lenont effectively rendered a patriotic recitation. Miss Dottie Frost sang with inimitable grace, "The Rain-bow." The recitation, "Making Him Feel at Home," was given in true child fashion by Miss Ethel Hanson. This was followed by a vocal duet by Mesdames Phipps and Dawn; a brilliant piano solo was rendered by Miss Gertrude Shaver. The program was closed by Mrs. Newsom, late of New York, who gave a brief address and recited in dramatic manner, "Domestic Infelicity."

The after-part of the evening was given to the refreshment committee under the able chairmanship of Mrs. Wm. Vinter, who furnished a tempting program for the physical man and woman. Mesdames Clampit and Lenont were present as "seers" to reveal the future to the curious. The entertainment was a social and financial success. SEC.

Spiritualist Camps.

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Though it may come to earth through the lark's evening song.
Yes, *real* poetry, such as takes one in its quivering arms
And buoys one up and away from all crude roughness,
Anchoring them within the pale of sweet solo harmony,
Is the kind that always tells for good.
M. E. TAYLOR, Santa Barbara, Cal.

Southern California Camp.

TO THE EDITOR:

The first week of the camp has been successful and satisfactory in a marked degree. Some things stand out in splendor to go with us as bright and beautiful memories. One of these was a seance given by Maude L. Von Freitag on Monday evening. She was to give a lecture, but not feeling well, she concluded to give what she calls a Bible seance. The people write questions of such a nature as might be answered by a verse from the Bible. The presiding officer reads each question, and then calls upon the "Bible guide" to give the answers, and under that influence she opens the Bible, her eye being directed to the verse by a light not larger, she says, than a pinhead, and in every instance the reading was an excellent answer to the question, so apropos as to be a surprise, such as kept the audience in a very merry mood most of the time. Not less than 60 questions were answered, and to me it was one of the finest manifestations on the mental plane I have ever witnessed. Mrs. Freitag is certainly a remarkable sensitive and medium, and the people here hold her in tenderest affection.

Mrs. Watson's discourses have been given as a series, on the growth and development of man and religious ideas. On Sunday, Aug. 24, in the morning, the subject was, "The Sunrise of Religion," and was a masterpiece of eloquence and oratory. The audience crowded the pavilion to an overflow, and was enthusiastic in marks of approval. My guides gave the lecture of the afternoon in answer to a minister, who had said: "Spiritualism is the belief of a class of people who lack faith in God." The answer, in summing up, was: "Spiritualism is here, because of the lack of faith on the part of professed Christians."

Mrs. R. Cowell is here under engagement for the season, and is astonishing people with the accuracy of her tests and her power as a medium. The people follow her from the platform to her room, besieging her for interviews and messages. She gave tests in the afternoon on the Sunday following the discourse, this being followed immediately by a test seance at 4 p.m. by J. W. Henly, whose popularity was attested by the large audience nearly filling the pavilion, at 15c admission.

W. C. Bowman gave his lecture on

the evening of Aug. 23 with his arm in a sling, the result of a fall from a street car, breaking the bone in two places. He is getting on nicely and the lecture was an excellent one.

Mrs. May Hunt of Santa Barbara is a young woman who as a medium for lectures and messages, is, I learn, almost a beginner. She is earnest, enthusiastic and truly inspired. Her language and work is superior as a young worker, and she gives promise of taking a place at the front ere long.

Col. J. L. Dryden, formerly a minister, is among the speakers who always has a fund of excellent thoughts. He comes from San Diego. Mrs. Julia Knox, of the Truth-Seekers' Society, is also an earnest and attractive speaker just beginning public work.

Mr. G. D. Parsons gave a very instructive discourse on Aug. 22. Mrs. Mary C. Vlasek has given messages several times, going out into the audience under the influence of a child spirit, giving touching messages of love from the spirit friends.

Chas. G. H. Brower is on the grounds holding typewritten and trumpet seances—the only one of this phase in the camp.

Mrs. Mary Weeks Wright, an old-time trance test medium, well known and always appreciated, is also at work and at home on the grounds.

Mrs. Amanda Smith, well known by her good work in Oakland, is here with Mrs. Cowell, who is giving sittings to the anxious inquirers.

We have with us Dr. H. S. Tanner, renowned as the first one in these latter days to take a prolonged fast, his first fast being taken in Minneapolis, Minn., in 1877, and was sustained for 42 days, partaking only of water. When this became known to the general public, so much doubt was thrown upon it that he offered to put himself under strictest medical supervision and undertake a fast of 40 days. This fast was taken in New York in 1880 and is well remembered. The Doctor is an earnest Spiritualist of a reverential and devotional nature. The first fast was taken for a complication of diseases considered by physicians incurable, and he claims, and justly, I think, to be the first to advocate this method of cure. He is hale and hearty, and he tells us he is 72 years young.

R. S. LILLIE.

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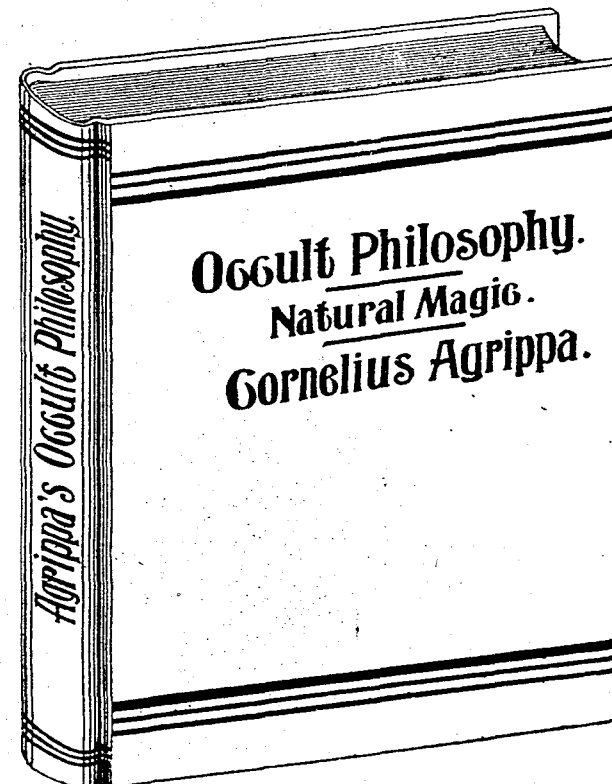
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Local News Summary.

Folsom 3011.—This is the number of the telephone at the office of the PHILOSOPHICAL JOURNAL.

Mme. Young gave convincing spirit messages last Sunday evening at Oriental Hall, 605 McAllister St., San Francisco, and Mrs. Sarah Seal gave an inspired lecture and Prof. Young superintended the music.

Mrs. Eberhardt gave convincing tests of spirit return to her audience last Sunday evening at 3250 22nd St., San Francisco.

Mrs. C. J. Meyer read flowers and gave messages from the spirit world last Sunday evening at 335 McAllister St., San Francisco.

C. V. Miller gave a wonderful materializing seance last Sunday evening at 1084 Bush St., San Francisco.

Mrs. Morris Rubicam, a speaker and medium of Denver, Colo., is spending her vacation in California. She is now in San Francisco, but will visit Summerland, Los Angeles, San Diego and other points before resuming her pastoral work in Denver.

Mrs. Elsie Reynolds was again in San Francisco last week giving materializing seances at 325 Ellis St.

Labor Day Parades were the rule all over the country last Monday. There were about 40,000 in line in San Francisco—making a fine demonstration.

The Banquet to the delegates to the State Convention is in charge of a committee of ten from the different societies, and not given by the Ladies' Aid, as stated last week. It will be held at Occidental Hall, 305 Larkin St., on Friday evening, Sept. 8. Please leave cash donations at the JOURNAL office and oblige the committee.

Mrs. R. S. Lillie has returned from the South to attend the State Convention, and will resume as speaker for the Society of Progressive Spiritualists on Sunday, Sept. 14, at Covenant Hall, Odd Fellows' Building, San Francisco, and she will receive a hearty welcome here.

The Last Meeting of the present series was given by Mrs. Ada Foye at Odd Fellows' Building, San Francisco, last Sunday evening. The hall was packed—not an empty seat could be found when the hour arrived for the services to commence. After a brief address and the answering of questions propounded by the audience, Mrs. Foye gave spirit messages for an hour which fairly astounded those unacquainted with her marvelous work in that line. She will now take a brief rest as to public meetings, but will continue to give private sittings at her parlors, 1423 Market St., San Francisco, from 10 to 5 daily.

Friends from Berkeley, San Francisco, Oakland and Alameda assembled at an early hour to celebrate Mrs. F. A. Logan's 80th birthday at her home in Alameda. A feast of spiritual things and of soul communion was heartily entered into by the mediums and speakers, interspersed with music for about two hours. The newly-arisen brother, Walter Hyde, manifested himself by an unmistakable influence and message to the bereaved sisters and to all present. The medium had not been so thoroughly influenced for two years. The change from the old, worn-out body was exceedingly glorious, and now he was free to do a greater good than ever before. Many tests were given by another medium, and all participated in congratulating Mrs. Logan, with her advanced age, of retaining all her faculties as well as in healing and writing, etc., and in honor of her life-work presented her with about \$35 (to which she responded in a feeling manner); with this, in addition to what she had already paid, she could cancel the funeral expenses. She could but thank the angels for putting it into the hearts of the people to lift this debt from her weary form and saddened spirit. The luncheon was donated and enjoyed by all with expressions of much delight. They separated with many wishes that a similar occurrence might be had for several years to come. Mrs. Logan announced she would hold a developing circle at her home every Sunday at 2 p.m., commencing on Sept. 14. DANIEL SIBERT.

A Mystic and Rummage Sale will be held on Sept. 15 by the Ladies' Aid Society of San Francisco, and the ladies solicit donations of articles which the friends would like to give, and such may be sent to the headquarters of the State Association, Room 13, 305 Larkin St., San Francisco, at any time before that date.

Will C. Hodge of Chicago is again on the Pacific Coast. This time he seems to have settled down in San Diego, Cal., where he is doing a good work in connection with the Spiritualists' Society.

Transition.—Daniel G. Shepard passed to the home beyond on Aug. 21, at the age of 84 years. He was born and married in New York, but had spent the last two years in San Diego, Cal., at the home of his son. He had also a daughter in this city. He had been a Spiritualist for 40 years. He had no sickness, but simply laid the worn-out body down to rest in the semblance of sleep, while he slipped away. On his last attendance at the First Spiritualist Society meeting nearly two weeks previous my guide gave him a beautiful message from his spirit wife, who promised he should join her soon in the spirit home. Although his children were not Spiritualists, they respected their father's views, and gladly carried out his wishes. I was called on to deliver the funeral address, the services being held at 2 p.m., Aug. 22, 1902. LILY M. THIERBAUD, San Diego, Cal.

Oakland—The concert given in the interest of the proposed Spiritualists' Temple, last Sunday, was a grand success.

Next Sunday, Sept. 7, at 2:30 p.m., we will have a grand testimonial conference. At 7:30 p.m. Mr. and Mrs. Gillette will occupy the rostrum.

C. F. VAN LUVEN.

The Monthly Lecture on "Suggestion" by Henry Harrison Brown last Sunday evening was one of the best and most instructive he has given. His experiments were intended to show that when persons thought they were in pain, grief, poverty, joy or affluence, they were really so because they thought so, no matter what were the external conditions. Next Sunday his theme will be "Concentration." Lecture free. Remembrance Hall, Odd Fellows' Building, Seventh and Market Sts., San Francisco.

Santa Cruz.—The Unity Spiritualist Society held the first meeting for some time, in Farmers' Union Hall, Sunday, Aug. 31. Much interest was manifested by those in attendance. Subject for conference at 2:30, "Spiritual Unfoldment," and several responded to call forth thought. The evening service consisted of singing by Messrs. Howe and Parker and Mrs. Parker; address on "Is Spiritualism the Work of the Devil?" by Arthur S. Howe of Boston. It was well handled and listened to with marked attention. Messages by Mrs. Howe were all recognized; solo by Prof. Howe. With these workers in the field it is hoped to have a flourishing society before long. Psychometric test-seances every Wednesday evening and Sunday meetings at 2:30 and 7:45 is the program for the present.

Death and Afterwards, by Sir Edwin Arnold. Price, 75 cents. For sale at this office.

Mrs. M. L. Carter lectured for the Union Society, Oakland, at 3 p.m. on "Spiritual Development and How to Gain it." "When is the Age of Prophecy, and Who are the Prophets?" was Mrs. Stevenson's subject in the evening. Messages were given by Mrs. Dr. Stewart. No meetings will be held by the Union Society, Sunday, Sept. 7, on account of the State Convention in San Francisco.

The State Convention assembled on Friday, Sept. 5, but as this JOURNAL will be mailed on Wednesday, no report of the Convention can be given until next week, when the official account will be printed.

Rev. J. Stitt Wilson gave an interesting lecture last Sunday morning at Golden Gate Hall, San Francisco, on "The Impending Revolution."

Words That Burn, a psychic romance by Lida B. Browne. 366 pp.; cloth. Price, \$1.25. For sale at this office.

The American Institute of Phrenology, incorporated 1866, opens its next session, Sept. 3, 1902. For particulars, apply to the secretary, M. H. Piercy, care of Fowler & Wells Co., 24 East 22nd St., New York. 29m3

San Jose, Cal.—Curtis Hall, San Fernando St., near First. Mr. Shaw and Mrs. W. C. Hull will hold spiritual meetings every Sunday at 11 a.m. and 8 p.m. until further notice. Admission free and no collection. 34t4

The Leaflet entitled "No Taxes on Mediumship" should be kept on hand by mediums everywhere, ready for instant use in case of attempted interference by meddlesome and ill-disposed persons. We can supply them at the following prices: 20 copies for 10c, 50 copies for 20c, 100 copies for 35c, 500 copies for \$1.50, postpaid. Postage stamps may be sent, if desired. Use them freely. Scatter them by thousands.

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[This is a Fund suggested by Spirit Col. Hopkins to supply the JOURNAL to poor Spiritualists who are unable to pay.]

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Societies and Meetings

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Holds regular meetings every Sunday evening at 7:30 p. m., in Covenant Hall, on the third floor of the Odd Fellows' Building, corner of Seventh and Market Sts. Mrs. R. S. Lillie is engaged as the speaker for the present season. Vacation from July 15 to Sept. 13.

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VOL. 39. T. G. NEWMAN, EDITOR. SAN FRANCISCO, CAL., SATURDAY, SEPTEMBER 13, 1902. 1429 Market-st. Between 10 & 11th-Sts. No. 37.

GOD IS LOVE.

Love's power it is who rules the wave,
Who quells the winds when tempests rave,
Who bids the rolling waves, "Be still!"
And they obey the Master's will.
Infinite Power! Be thou my guide,
My shelter from the stormy blast,
When o'er my head the whirlwinds ride,
And with dark clouds my sky's o'er-cast.
Hold Thou my hand when wild waves beat,
And tempests lash my trembling form,
Upon the rock plant safe my feet,
Carry me safely through the storm.
In night's dark hours, be Thou my light,
When ignorance and sin prevail,
Endow me with thy holy might,
Where'er the foes of right assail.
Make me a Savior of the race,
As was the lowly Nazarine,
Who taught the Truth, with glowing face,
And dauntless heart, and humble mien;
Make me as strong, and brave, and true,
To cry down wrong, defend the right,
To give my life if need be, too,
To win the victory in this fight.
Endow with strength my puny arm,
My fainting heart with courage fill,
And if I thrill with wild alarm,
Say to my rising fears: "Be still!"
And as the waves on Galilee
Were calmed and quieted to rest,
With loving faith I'll trust in Thee,
And rest on Love's protecting breast.
LIZZIE DUCKER LYNESS, Portland, Ore

BORDERLAND

Remarkable Experience.

One of our prominent business men, recently deceased, related to me the following strange experience which occurred to him several years ago:

"At the time these incidents occurred my family were occupying the second floor of a commodious dwelling. My two children were ill, one of them seriously so.

"One evening I went down stairs for a pitcher of water. At the foot of the stairs, on the first floor, there was a door. On my return, as I was about to ascend the stairs, I saw the appearance of my dead father and mother. But the strangest part was, that in addition to these forms, I also saw two phantom doors, one on each side of the real door, and on the knobs of each of them I saw suspended bunches of black crape. I was considerably startled with this peculiar vision and thought it over with much anxiety. In a few days my eldest child died.

"Again I saw the same forms and the same phantom doors. I noticed, however, that the crape had disappeared from one of the doors, but still remained on the other. I soon interpreted what I had seen as an ill omen, fearing it to be a warning that I was soon to lose my

youngest and only remaining child, whose condition was becoming serious. A little later my little girl was released from her sufferings by death, and I never saw the forms nor the doors again. C."

A Clairvoyant Prophecy.

(Among the data upon which the philosophy of Soul Culture is based, I wish to include this, printed in the *Banner of Light* for Dec. 21, 1901).

During the Winter of 1897-1898, in Topeka, Kan., I used to experiment with a fine hypnotic somnambule. While in the trance state he was an excellent clairvoyant, and I had many manifestations that, familiar as I was with its phenomena, seemed marvelous. None of them have been published. Recent chemical discoveries lead me to narrate one of them which cannot possibly, by the opponents of Spiritualism, be accounted for, on the usual ground of telepathy. The subject was a young man of 17. He was a High School pupil and interested in electricity. Among the travels he made on the Soul-side of life, were several trips to the planet Mars. Upon his first journey, among other things he noticed that there was a method of electric lighting that was superior to our own. There was neither battery nor wire used. It was done by placing some chemical substances in juxtaposition. I urged him to learn how it was done. He could not ascertain. Upon a subsequent visit he became more inter-

ested in the matter, and I urged him to find out the process. At last he said:

"I cannot."
"Why?" I inquired. And there came this wonderful answer—wonderful had it come from a deep student of metaphysics:

"I cannot, for they guard it with all the power of their thought."
I asked: "Why do they?"

"An old man here tells me—"
Here I stopped him.

"Tells you! Why, you do not know their language! You cannot talk with him?" Immediately the reply:

"We do not use language—we converse by thought." Then he continued: "The old man says that I cannot have it; that we on the earth must develop as they have and through necessity find out Nature's secrets. And now that I know it is possible, I can go back and find the secret for myself. Were I to tell you, you would lose the unfoldment that comes from seeking and finding. All life is for is the development of latent powers. Earth must develop as we have. We have found. You can."

This incident came to memory recently, as I read of the discovery of M. Henri Becquerel. As stated (in an extract going the rounds of the press from a French physicist, Emile Gautier), the discovery is as follows:

In 1896 Becquerel discovered that "the compounds of uranium emitted peculiar rays, and that the

emission was spontaneous and constant; that this matter held in itself its own light, and that light is eternal." These ores of uranium are expensive and are only obtained by hard and tedious labor. They are polonium, radium, actinium. They spontaneously generate electricity.

Thus at the time my somnambule saw the fact of spontaneous generation of electricity on Mars, it was discovered in laboratories here. He saw it easy of operation and plentiful. It was lighting the buildings and streets. So will it yet with us. Whether or not it be the same mineral is a question. Probably not. For I prophesy that it will be found that all minerals possess this quality of luminosity; that when chemists realize that all is Spirit, they will institute new methods, and release the Life in the atoms and have light at will. I only report the fact for what it may be worth to him who thinks.

HENRY HARRISON BROWN.
Now office, San Francisco, Cal., November, 1901.

Warning of Death.

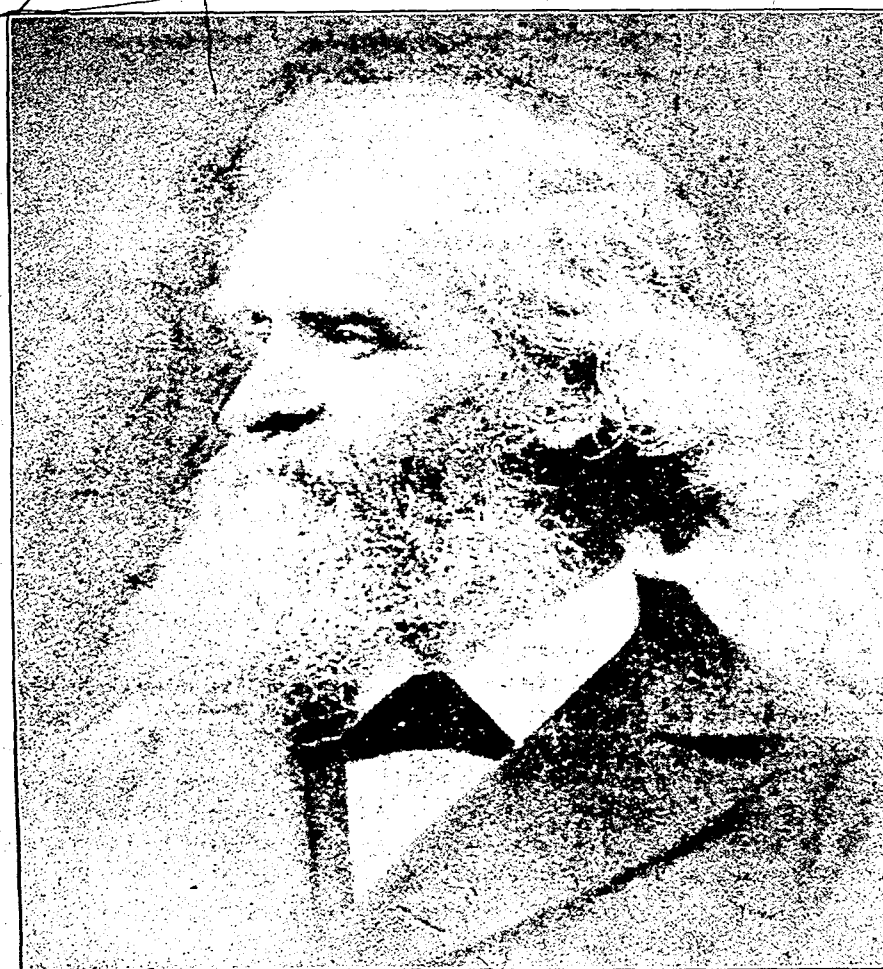
Only a short time ago I had a disquieting dream, in which I thought I was looking out of my window and saw a funeral procession standing in the street before my house. This dream afterward disturbed me greatly, for I feared it was a warning of a death in my family. A few days later a neighbor died, who, at the time of the dream, I did not know was ill. On the occasion of his funeral the procession stopped before my house and appeared exactly the same as I had seen it in my dream. C.

Letter from Spring Hill, Kan.

TO THE EDITOR:

A brief account of the work in producing a third book (the two former being "Rending the Vail" and "Beyond the Vail") may be of interest to your readers. At this writing 16 seances are already held, giving to us mortals such instruction as is the most needful to escape the miseries experienced in the spirit world by so many millions of earth's children when they have passed into spirit life.

There is evidently another object in view in presenting this work to the world, namely: in giving a system of philosophy of Spiritualism that will serve as a check to the tendency now so prevalent of branching off into new speculations and theories under the name of New Thought which have their rise in those who still dwell in the flesh. Since they are as variant as are other speculative the-



Professor William Denton, the Noted Scientist.

[See letter from Spring Hill, Kan.]

ories, they promise but little benefit to mankind. But in the work here going on, we see and hear the veritable men and women *in persona propria*, with voice and pen, typewriter and artist pencil, in the most wonderful manner, and without the use of the medium's organism, free, direct and unbiased.

What can be more impressive or instructive to mortals than to sit in the actual presence of these dwellers in the higher spheres who come down from their happy homes to reveal the grandeur and glory of the higher realms? And yet, how few of earth's children appreciate or even care to understand these divine revelations!

A few, indeed, do appreciate and seek to understand them. From various States of the Union come true and earnest seekers after truth, and none leave without full and joyful satisfaction. At this writing, a gentleman from Los Angeles, Dr. Rhea, is here at the request of Prof. Denton, whom he met at a seance in Los Angeles. Dr. Rhea intending to go East, was requested by Prof. Denton to stop over at Spring Hill and attend a few seances, at the first of which Prof. Denton addressed him by name and called him up to the cabinet. The doctor is highly pleased, and being a man of intelligence and an earnest investigator, he will undoubtedly make a report of his experience at Spring Hill on his return to California.

Several from other parts of the country are doing likewise. One from Nebraska, Mr. Graaff, a German, writes to me under date of Aug. 19, 1902: "I can hardly realize that the things I saw are true. They seem so strange to think about." He conversed with his father in German. He will soon return with his wife and brother. Others have expressed the same interest.

The book will require several months to complete it, and soon after, it will be published. Tuesday evenings will be given to visitors. All who intend visiting, can write to W. W. Aber, Spring Hill, Kan., for particulars.

E. J. SCHELLHOUS.

From Other Worlds.

GEO. E. LOTHROP.

Why is it that the clergy, who have been forced to admit the existence of over 70,000,000 other worlds in the universe than this one, still doubt that among all these vast worlds there is a power which has brought us thousands of messages from the strange people residing in those worlds, telling us about them?

Controls have received through messages from the next world, speaking through Mrs. A. C. Littlefield of Boston. The spirits sending out reports over this finely developed line say that there is no personal, angry, jealous God in the universe, such as people pray to, but that God is in the souls of all people, in the spirits of animals, in the flowers, grass, trees, stars, planets, etc. Wherever there is any life or any form there is a part of God spirit. To pray to God for favors, or to say God did so, "it is God's way," or to say God will forgive sin or even allow a person to sin and not pay the penalty, is manifestly without a knowledge of the latest discoveries. Clergy like to stand up and tell their God what to do. They prayed and begged him to save the lives of the three murdered Presidents, Lincoln, Gar-

field and McKinley. All good men. But we know their "God" did not answer their prayers, and all three died.

Great spirits and angels are working to "rend the veil" between the two worlds. Many have seen their dead friends' spirits materialize, and spoke to them. Have you?

The Effect of Thought.

ARTHUR F. MILTON.

The reason why we feel uncomfortable, disturbed or conscious-stricken consequent upon sending forth unkindly feelings or uncharitable thoughts, is because the same is engendered in those whom we have in mind, and who reciprocate in like measure. To be the recipient of the reverse, therefore, we should guard against that which undermines our feelings of peace or contentment; for one such unhappy impulse may give us more concern than a dozen apologies can alleviate. It is also being believed that such thoughts or feelings react with compatible results on their progenitors, though unexpressed in terms to betray their origin to the one on whom directed or centered. If such be true—and many assert it—our peace of mind rests with us exclusively, and the reverse must also hold good. Genial thoughts and kind feelings sent out should return with happiness in their wake—like attracting like. But as appreciation of benevolent acts inspire to more benevolence, appreciation of good feelings or wholesome thoughts must have a similar effect on one's consciousness, and thus the renewed efforts and often inspirations that follow the first.

Spirit Communion.

WM. J. COWEN.

Communion with the spirit world brings us in contact with the great minds of those who once existed in the mortal form, and who once thought, wrote and planned their life-work as do we at the present time; we, who still occupy the mortal form. The spirit intelligences have advanced to higher realms of spirit-life, and have attained to higher conceptions of the forces which compose and govern the cosmos.

These higher conceptions of thought, of God, of the spirit, constitute knowledge, and knowledge of the laws which govern the varied phenomena of Nature is necessary before we can arrive at the truth which is the foundation of all thought.

We are brought into the world in a helpless condition. We are first infants, then boys and girls, then men and women. We must first learn our letters, then learn to place the letters together and form words, then combine words into sentences, and thus the author writes his book, the orator frames his oration, the professor composes his lecture. The infant does not realize the importance or value of the alphabet which it is obliged to learn, but as its mind develops and as knowledge increases with growth of years, it sees more clearly the importance of the progressive stages of learning through which it has passed. Did Benjamin Franklin conceive the marvels which have been developed as the result of his experiments with the electric force? We think not, but he did realize the importance

of taking the first step towards the development of this hitherto unexplored region of thought. Knowledge does not come to us at once, but is the result of a long life-time of experiences. Franklin pursued his investigations until he was called from earth to occupy a higher plane of thought-existence. His work was taken up by others, who began where he left off and developed, as experience brought knowledge, the many useful inventions which are the result of the study of electricity and the laws which govern its use.

The growth of the mind and the development of thought does not cease. When we have passed from our earthly condition, we are ushered into an existence whose increased facilities for obtaining knowledge enable the spirits who inhabit the spheres of spirit life to advance in thought conception much more rapidly than can we who still live upon the earth sphere, surrounded, as we are, by our limited sense perceptions.

We are but now in the primary stages of development as regards our knowledge concerning the spiritual nature of man, the spiritual forces of the Universe. The spiritual knowledge of the world has been confined too long to that department of thought which we call religion. Religion has always alienated itself from the world, and has tried to establish itself upon a higher plane of thought. This is a mistake. Any phenomenon of nature is as important in the composition of the Cosmos as is God himself. The religious world has shut itself in and has refused to study the phenomena of nature and the laws which govern its manifestation. For this reason religion has failed in its efforts to advance mankind and to keep up with the advanced knowledge of the students of nature. While the greatest strides toward the development of thought has been made, the church still remains undeveloped, and is striving with all its power to crush knowledge and the benefits to humanity which accrue therefrom.

The advent of Spiritualism has wrought many changes in this respect. Considering all questions from the knowledge which we have of the different phases of thought which are brought to our notice, we are better enabled to reach the truth regarding those questions which are constantly confronting us.

Spartansburg, Pa.

Southern California Camp.

WILLIAM LOVEGROVE.

The third annual camp-meeting of the Southern California Spiritualist Association opened under the most auspicious circumstances on Sunday morning, Aug. 17. The efficient management had prepared a program which would command appreciation and ensure a successful season, and this expectation has been more than realized on all hands.

The inspired addresses of Mrs. Elizabeth Lowe-Watson have elicited general appreciation from all quarters. Mrs. R. S. Lillie has delighted thousands with her eloquent and philosophical lectures and answers to questions on important subjects. These two ladies are exceptionally gifted with inspirations of a high and noble order, and their logical, inspired utterances are always listened to with the utmost mental avidity.

They have commanded large audiences, as was to be expected, and their approaching departure, after their two weeks' service, will be deeply regretted by their thousands of hearers.

We have also been favored with addresses of a high order from Col. J. L. Dryden, who is invariably forceful, logical and interesting; from Mrs. Von Freitag, who is always soundly philosophical in her inspired discourses; from Mrs. Mae Hunt, who is eloquently convincing in argument and statement; from Mrs. Julia Knox, whose pure, inspired utterances are grandly uplifting and unfolding; from Mr. G. D. Parsons, who is acutely logical; from the always eloquent Prof. W. C. Bowman, and from Mrs. E. W. Marchand, who delivered one of the most profound lectures of the season. So far this lady's discourse was specially distinguished for its thoroughly scholarly tone and profoundly philosophical sequence of thought, and was really delightful to listen to.

The morning conference meetings are one of the most agreeable features of the occasion, and are greatly appreciated. Various speakers and mediums take part in them, making short addresses, some giving tests, and others relating personal experiences, etc. These conference meetings are of an exceedingly uplifting character, and are greatly enjoyed, especially by those Spiritualists who dwell on the higher planes of spiritual thought, feeling and aspiration.

The mediums provided by the Association for public work at the various meetings are all of high character and repute. In securing the services of Mrs. R. Cowell, of Oakland, an opportunity has been afforded us of witnessing the public platform work of one of the finest test mediums in our country. I personally consider Mrs. Pepper, John Slater and Mrs. Cowell the three best public test mediums of this continent. I will not dilate upon Mrs. Cowell's ability as a test medium, but simply remark that she has given unbounded satisfaction. She is also popular socially. Mrs. Von Freitag is too well and favorably known as a ballot medium to require any eulogy from me. Let it suffice to say here that her readings have been distinguished for their usual fulness and accuracy. Mrs. Mae Hunt has officiated on several occasions as a test medium, and has given entire satisfaction. Mrs. M. C. Vlasek is much appreciated for the accuracy of her tests and readings.

Special test seances have also been given by Mr. J. W. Henley and Mrs. Von Freitag.

Of the mediums for the phenomena, we have with us Mr. Wyllie, the renowned medium for the production of spirit photographs, whose tardy advent has been hailed with delight by all. There are many mediums for various phases of mental phenomena on the grounds, among them Mrs. Mae Hunt and Mrs. Mary Morrell of Chula Vista.

Materializing mediumship is well represented by Mr. Charles G. H. Brower, who is giving positive proof that the so-called dead do return in materialized forms.

Los Angeles, Cal., Aug. 28, 1902.

The greatest problem that confronts the present is how to give healthy bodies and healthy brains to future generations.

Experiments of M. de Rochas

J. STANNARD, PARIS.

There is much excellent material in a new book just published by Colonel A. de Rochas, entitled, "Les Frantieres de la Science." Smaller in volume than some of its predecessors, it contains a re-issue of one or two lectures and papers (which have already been published at various times), that are here brought up to date by a few additional notes and quotations. In the preface we are informed that it was the author's original intention to prepare a work on the basis of thought incorporated in the matter presented, to be called "Les Fantomes des Vivants, et les Ames Morts" (Phantoms of the living and souls of the dead), but this idea had to be abandoned owing to the fact that opportunity for a sound study of the phenomenon of materialization has been denied him. Colonel de Rochas says:

"In spite of every effort on my part to obtain the phenomenon of complete materialization, such as has been witnessed by other experimenters through Eglinton, Home, Madame d'Esperance, and others, I have been unsuccessful; consequently I could only touch upon this phase of work by quoting from authorities whose conclusions have been frequently published before."

This latest book by Colonel de Rochas is, therefore, more or less a resume of scientific and philosophical thought drawn from prominent authors in physical research, and traces the history of the movement, as he studies it, from Mesmer's time to the present, revealing the actual position of things as they are in the world of psychical thought to-day.

Deductions are drawn from the writings and discoveries of men like Reichenbach, Maxwell, Puysegur, Deleuze, and modern researchers such as Crooks, Lombroso, Aksakow and Baraduc.

If Rochas, Aksakow, and others can claim to have proved that the complete exteriorization of a fluidic form or principle in the individual is demonstrable, it may also be said that Lombroso, Dr. Paul Joire, Baraduc, and others have detected the presence of certain invisible emanations from the human body by means of mechanical apparatus or through special photography. From every side in the experimental world of psychology we are presented with fresh discoveries and observations relating to the fluidic forces inherent in the human organism, and the time cannot be far distant when physiologists will be forced to recognize and comment on these declarations made after much patient study by men who are specialists in this domain of research.

Designated by many names and possessing various attributes, the ethereal double has been always known to profound occult teachers as that link or intermediary principle which connects higher and lower manifestations of life. The investigations of Colonel de Rochas in this particular line have exceptional value, and are too well known and appreciated to need repetition; and it is worthy of remark that in his new book a generous tribute is paid to the genius of that great scientist, Reichenbach, whose discoveries and theories concerning the "od" force have probably given many a happy inspiration to later workers. The conclusions finally laid down by that great savant are quoted in extenso by Colonel de Rochas, whose many years of study enable him to practically substantiate those declarations and to affirm, with others, that—

"Radiations from the human body are positive phenomena. . . . Under certain circumstances they can be seen, and appear to present certain and co-existent characteristics. . . . In form they resemble the projections of flames, and these can be focussed at the extremities of the body when they take longitudinal form. . . . Certain other character-

istics are variable according to the sensitive with whom the experiments are carried out, such as length, intensity and coloration. These elements constitute individual characteristics and can be modified in each subject by hypnotic suggestion. As, therefore, suggestions have been found to alter in a certain measure the description of the emanating fluids, great care must be exercised to eliminate this possibility of error."

Mention is made of a sensitive discovered by Colonel de Rochas in Dr. Luys' clinic at the Charite Hospital at the time he happened to be assisting that savant. The sensitive, a young man, apparently possessed abnormal powers of vision, being able to perceive the "odyle" rays of some people in the daylight. A certain stage of hypnosis was necessary in order to obtain this power, which was induced through the simple fixation of the eyes. The eye-ball was then examined by means of an ophthalmoscope, when a morbid degree of excitement and energy, known as "vascular erethism," was detected. The subject happening to be able to draw, Colonel de Rochas thought out an excellent method by means of aquarelles to fix his perceptions and obtain more precise descriptions than the rather vague ones he had previously given. The results of the interesting researches through this particular sensitive are to be found in the work, by Colonel de Rochas, on the "Exteriorization of Sensibility." These researches would have been carried still further had not the authorities at the Ecole Polytechnique put a stop to the work.

It is not generally known that Colonel de Rochas, like many other enthusiastic pioneers in scientific thought, has had to suffer considerably at the hands of superiors in office. Academic conventions, with their narrow limitations, have been constantly imposed on him, and more than once seriously interfered with his experiments. When, therefore, a short time ago an order was made that he should cease altogether further study and psychical work, he decided to resign his position and leave Paris. It is with sincere regret, therefore, that Parisian Spiritualists find they must lose one of their best workers. This breaking up of long-established conditions is all the more regrettable as he will have to relinquish some important work in a new direction entered upon a few months ago. Psychologists, however, of other countries will entertain the hope that he may now have opportunity to visit their centers, and in any case the change of situation will enable him to obtain needed rest and give him a chance as he expressed it, to spread his wings a little. Arrangements have been made by a specially selected group of observers which Colonel de Rochas joins, to carry out a series of seances during the coming autumn with Politi, the Italian medium for materializations. These meetings will probably take place at Grenoble and be most rigorously supervised strict conditions being laid down for both sitters and medium. The results we shall hope to have duly communicated later.

In the course of one or two pleasant chats with Colonel de Rochas he outlined something of his latest achievements and future plans. The fact that he is to leave several exceptionally good sensitives, who have shown great devotion in allowing him to carry out long and valuable experiments, troubles him most, as it has often meant months of patient, persistent work before his facts could be considered as firmly established. It was during the illness of one of these assistants that he chanced upon a somewhat startling discovery; he found that a pronounced curative effect could be obtained by acting on those parts of the exteriorized body which correspond to the disaffected portions of the physical organism. His first attempt to heal was undertaken at the request of the medium herself and quite against any belief on

his part that the experiment would prove beneficial. Using caution, however, and as his instincts dictated, he imposed magnetic action and then restored the sensitive to her normal condition. The result, he affirms, was astonishingly satisfactory, and the medium declares herself quite cured from that time. Since then two more opportunities to experiment in this new branch of work presented themselves, when he again tried and again obtained excellent results. The facts are too isolated and insufficient in data to be made public, but they are interesting enough to be recorded. Whether these cures were effected through suggestion on the sub-conscious mind of the hypnotised individual, or whether Colonel de Rochas did actually transmit nerve force to the physical body by means of the double, it would be impossible to decide—time alone can throw light on the modus operandi which produces phenomena of this order.

Meanwhile we shall hope to hear many more interesting things from Colonel de Rochas during his travels. He takes with him many good wishes from friends and admirers, none of which we feel sure will be heartier than those of his friends, the Spiritualists of Great Britain.—*Light.*

Key Thoughts.

LUCY A. MALLORY.

Life is a success, no matter what form it takes.

Your thoughts are your spiritual capital.

You can only know the Divine in the Silence of your own soul.

Creation is dependent upon union; destruction, on disunion.

The wrong thinker fears; the right thinker trusts and has faith.

The hatred manifested toward criminals is itself a criminal madness.

Whatever the mind plans the body builds, either within or external to itself.

We are all noble by Divine right, but we ignore our nobility for a mess of potage.

The pathway of the Divine commences with a good suggestion, that, if cultivated, leads to Universal Power.

Let it be posted up at every corner that mental and physical cleanliness is the only sure disease preventative.

The mind-spirit builds up the body according to its degree of Wisdom, and if it is ignorant, it destroys; hence, death.

What you do to others you do to yourself. This is why kindly acts makes you feel good, and a cruel act makes you feel hateful.

Suffering must be as long as we are negative to any evil. When we have learned to become positive to evil, then suffering ceases.

The patience of Love never fails; the hateful are always impatient—they have no patience with anything, because hatred blinds them.

The greatest thing in life is self-experience. Bibles and spiritual teachers are guide boards to be followed, and not to be idolatrously worshipped.

You have to dwell within yourself to all eternity; therefore, to make yourself harmonious and agreeable is of more importance than anything else.

Every man's actual God is that which he recognizes himself to be. Thus he may see his God as kind, loving and true, or revengeful, angry and hateful.

If one is not angelic in the seen and known, he certainly cannot be an angel in the "unseen" and "unknown." No one can be growing a demon and reap an angel.

In a dream a man sees without physical eyes, hears without physical ears, speaks without a physical larynx. He does these things spiritually. Dreams are foreshadowings of the life of the spirit.

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[Established in 1865.]

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Newspapers sent to this office having matter for inspection, should be marked by a line drawn around the article.

This JOURNAL will be sent to subscribers until ordered to be discontinued, and all the arrearages are paid.

SAN FRANCISCO, SEPTEMBER 13, 1902

Our Thanks are hereby tendered for the many letters of congratulations that have been and are daily arriving concerning the improvement of our physical condition and eyes. Much as we would like to do so, we cannot make separate acknowledgments, and therefore take this method of showing our appreciation of the kind words expressed and the fervent wish for perfect restoration of our vision. What we owe to Dr. Beighle and the "powers" operating through her can never be expressed. Words are totally inadequate.

Milton Rathbun, a prominent Spiritualist of New York and well known throughout the United States on account of his fasting something over 40 days, on several occasions, passed to spirit life last Sunday. This information we have received by telegraph just as this issue of the JOURNAL is made ready for the press, and next week we will give a biographical sketch prepared by his son, together with an engraving of our esteemed friend and brother, now translated to the higher life.

Cassadaga Lake camp meeting has changed hands. The Hon. Athelston Gaston, who has for many years been President of the Association and owner of considerable stock in it, has sold his holdings to Mrs. Abby L. Pettingill, of Cleveland, Ohio, who is a rich and influential Spiritualist. With this transfer of stock the President will resign, together with the following Board of Trustees: Arthur B. Gaston, F. G. Neelin, D. B. Merritt and Thomas J. Skidmore.

This will leave Mrs. Pettingill in supreme command, and it is understood she will spend thousands of dollars in improving the camp.

The State Convention.

Which was held in San Francisco on Friday, Saturday and Sunday (Sept. 5 to 7) was a grand success in every way. Unbounded enthusiasm was shown every day, and it ended on Sunday in a blaze of glory. The official report of the work done appears in another column.

Propaganda work will be commenced at once, and mass meetings will be held all over the State, where the philosophy and phenomena will be presented. The spirit-world has unmistakably indicated that the time has arrived for this work to be successfully done, and that good results will follow the work they have outlined.

The PHILOSOPHICAL JOURNAL will faithfully aid the work, and assist the new State Board in this grand work.

The new officers are imbued with this missionary spirit, and are formulating plans for doing the work. They have engaged Mr. Allen Franklin Brown, an experienced organizer and inspired lecturer, and his work is already begun. Spiritualists all over the State who desire to aid the Cause, should correspond with the Secretary, W. T. Jones, 305 Larkin St., San Francisco, and arrange for active work in their localities.

A Propaganda Fund has been started, and we feel sure there will be no lack in this particular, for "enthusiasm is contagious."

Let every Spiritualist in California take hold of this work at once, for the time has come for a powerful awakening, and a forward movement and the upbuilding of the Cause on the Pacific Coast. The inspiring words of Lord Nelson at the historic battle of Trafalgar Bay, more than a century ago, we will paraphrase thus:

"Spiritualism expects that every man, this year, will do his duty." Be faithful to your trust, and the results are certain.

The Press Committee of the State Board has furnished the following for publication, which will prove interesting to all who love the Cause in California:

In another column will be found a detailed report of the proceedings of the seventh annual convention of the California State Spiritualists' Association, one of the most happy and successful conventions in its history.

It is therefore unnecessary to recapitulate here the work done; suffice it to say that a feeling prevails of eminent satisfaction with the results. The new Board of Directors had no sooner been elected than they selected officers, and adopted a plan for the coming year's work.

The Board will hold special meetings on the first Saturday evening in each month, and has pledged the members—especially those in San Francisco—to regular attendance.

It has also resolved to hold mass conventions throughout the State, and has already commissioned an organizer and missionary, Mr. Allen Franklin Brown, the noted Spiritualist lecturer, to go out and ar-

range for them; to organize new societies to be affiliated with the State society; and visit and encourage those already in existence.

In this work the Board has resolved to call upon all Spiritualists, wherever they may be located, to lend their assistance; to send to Mr. Brown or to the Board Secretary, Mr. W. T. Jones, at 305 Larkin St., the names of any and all persons or places desiring to take part in the formation of such auxiliary societies, and of mass conventions.

The Board has also resolved to hold at least once each month a general public conference of Spiritualists, to which all who have the well-being of the Cause at heart, are invited.

Beyond this the Board expects to commission and place permanently and actively in the field other organizers, so that the work of organizing the spiritualistic forces of the State shall go rapidly, aggressively and progressively forward.

In this work there is much to encourage. The convention not only succeeded in paying off all debts of the Association, but it has enabled the new Board to start its work with a neat balance to its credit.

Hence they feel free to appeal to all sincere well-wishers for the Cause of spiritual truth and unfoldment, if they have a complaint to make; if they have a suggestion to offer for the common good; if they have money or time or talent to give to the work of uplifting, educating and converting mankind to the glorious truth of their religion, to make themselves known. The latch string is out, the door is unbolting, and those within are ready to receive them in the name of fraternal and spiritual truth.

Berkeley is the first to indicate a desire for a mass convention. Where shall the next be held?

Spirit Kate Field has induced Miss Lillian Whiting to send some autograph letters to Mr. Stedman for the biography of Poe. Telegraphic dispatches on Sept. 4 from New York, make this announcement which has been published in the daily papers throughout the country.

Upon being interviewed by a New York *Herald* correspondent, she said:

Recently I gave the Boston Public Library a collection of autograph letters which had belonged to Kate Field. Suddenly, one day, before the collection had been sent, I heard Kate's voice say, as plainly as if she was in the room: "Lillian, give the Poe letter to Mr. Stedman." (Edmund Clarence Stedman). I heard no physical sound, but the impression was as vivid as if some one had actually spoken. I did as I was directed.

Not long afterward I received a letter from Stedman, in which he said: "But how did you happen to send it? It is just what I need to go with my collection of Poe's manuscripts." I had no knowledge of the value the letter would be to him. I have had other communications with Kate Field.

Those who Know themselves to be owing this office for subscription or advertising are respectfully requested to pay the same.

Not Fit Reading.

Carleton F. Hodge, editor of the *Assumption* (Ill.) *Independent*, is threatened with prosecution for publishing improper literature because he has undertaken to print the Bible in his newspaper. When he had reached the fifty-fourth chapter in his publication of the Bible on the weekly installment plan, Hodge received a letter from a prominent official of the St. Joseph Savings Bank at South Bend, Ind., informing him that the appearance of such "matter" in a newspaper was illegal, and he threatened to start a lawsuit.

Mr. Hodge proposes to continue, and says: "I consider that anything that is fit to be the basis of Christianity and to be taught to children in Sunday-schools, is good enough to be submitted to newspaper readers along with news items of the day."

The Body is the physical part of our being. The spirit is the ego which occupies the body and controls or directs its every act—the real man. The soul is a term which represents the spirit and body united as a living, acting personage.

The body is as essential in the scheme of the Universe as the spirit, because it is the expression or manifestation of the ego. Therefore, to love honor and adorn the body, we honor the Infinite Creator of our existence—or the creative energy. The body is a wonderful piece of mechanism, and to understand it, to take care of it, to protect it from harm, is the duty of every human being.

To each individual, the most wonderful, the most sacred, the most adorable thing is its own trinity—body, soul and spirit—which transcends every other thing in the Universe because it is the manifestation, the expression of divinity—as sayeth the Scriptures—"God manifest in flesh."

The Leaflet entitled "No Taxes on Mediumship" should be kept on hand by mediums everywhere, ready for instant use in case of attempted interference by meddlesome and ill-disposed persons. We can supply them at the following prices: 20 copies for 10c, 50 copies for 20c, 100 copies for 35c, 500 copies for \$1.50, postpaid. Postage stamps may be sent, if desired. Use them freely. Scatter them by thousands.

Wise Sayings.

Correction does much, but encouragement does more.—*Goethe*.

Trust in human nature. That never deceives.—*Madame Roland*.

If the mind were perfect in information and method, and the heart pure in its impulses—how easy would be the formation of a perfect character.—*Rhodes*.

"Romance of the Red Star" is interesting as a novel—being a comprehensive history of man as a spirit here and hereafter. It contains 572 pages, and is substantially bound in cloth. For sale at this office. Price, \$2.50; postage, 20c.

The Reviewer.

Any of the Books noticed in this Department can be obtained at this office. When to be sent by mail, add 10 cents on the dollar, of the price, for postage.

THE PHILOSOPHY OF MENTAL HEALING, by Leander Edmund Whipple. 234 pp. \$1.25. New York: Metaphysical Pub. Co. For sale at this office.

"Throw physic to the dogs—bodily disorders may be healed without it," proclaims in substance Leander Edmund Whipple, the well-known apostle of the theory of mental healing; and, in justification of the faith that is in him, followed by systematic instructions to the uninformed, we have his "Philosophy of Mental Healing: A Practical Exposition of Natural Restorative Power."

It is a book of 200 or more compactly printed pages, in which the author advances many views that are curious and suggestive, but which the general judgment of the enlightened world holds to be alike irrational and lawless.

Belief in the efficacy of mental healing is based on the assumption that "the imaging faculty of the mind is the instrument of human existence," and "that only through the natural laws by which mind images ideas can any real mode of action in human life become established."

Mental action on the physical body is an explanation of many of the mysteries of human life. It is claimed that "discordant mental emotion underlies every known disease," and that physical malady will therefore yield to curative mental processes. The aim of the author is to affirm this theory and prescribe and explain the methods of its application.

If any publication in this country epitomizes modern progress, it is the *Review of Reviews*. The September number, of that enterprising magazine interprets significant changes in American social and industrial life in a masterly way. Little can be added to its summaries of the wonderful crop statistics of the present season, while the nation's advance in manufacturing and in the solution of great economic problems is graphically described. Altogether, the September *Review of Reviews* is a sort of marker in America's industrial development for the year 1902.

Capt. Geo. W. Walrond of Denver, Colo., is recovering from his second attack of nervous prostration. He has been advised by his doctors at the Pacific Hospital, Los Angeles, to relinquish all professional work for some months and to take absolute rest. He will be in his home, Denver, Colo., by the end of present month. H.

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LADIES' AID SOCIETY.—Headquarters at 905 Larkin St., San Francisco. On the last Friday evening in each month dancing will begin at 8:30, interspersed with musical and literary exercises. Admission ten cents. Business and social meetings every Wednesday afternoon at 2 o'clock. All are invited. Take the elevator.

Children's Progressive Lyceum meets every Sunday morning at 909 Market St., San Francisco, at 10:30. Free spiritual library. Visitors welcome. C. H. WADSWORTH.

The Independent Free Thought Bible Spiritualist Society meets at 909 Market St., S. F., (front hall), every Sunday, 11 a. m. meeting, free. 2 & 8 p. m., spirit messages by local mediums. 10c.

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[MEDIUMS' CARDS put into this Directory for 20 CENTS per line per month.]

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Spiritual Institute. Dr. and Mrs. Chesbro, 444½ So. Spring St., Los Angeles, Cal.

Mrs. D. M. Colby, Readings, 1041½ Valencia-st., S. F., Cal. Phone, Blue 55.

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A narrative of startling phenomena occurring in the case of Mary Lurancy Vennum, by E. W. Stevens.

Also, a case of Double Consciousness in Mary Reynolds, by Rev. W. S. Plummer, D.D. 54 pp. 15 cents.

For sale at this office.



The Editor is not responsible for the opinions of correspondents.

Medical Monopoly.

TO THE EDITOR:

A few years since, so I am informed, the State of Massachusetts gave to the allopathic school of medicine the exclusive right to minister to the sick. A Liberty League was formed by those opposed and took the matter to the Courts. What the result was I do not know.

Soon after this occurred the legislature of Iowa made it a crime to make healing passes, or to place your hand on your friend to take away his headache, or to do anything that would indicate that you could heal him without first getting authority from a licensed physician.

Now, we are confronted with the possibility of having a Legislature and a Governor in California who will throw around us just such restrictive measures as those mentioned above.

Dr. Pardee may or may not have it in mind to sign such bills as may come before him giving the "regular" school of medicine monopolistic rights, but it would be well to look out for the contingency and ascertain the views of candidates before election. I have written to Dr. Pardee, but so far he has been too busy to notice my feeble words, and I would suggest that others either write to him or give me their opinion and such suggestions as they may feel inclined to make.

The danger is that when once the man the monopolists want gets into office he will be confronted by his medical associates with the alternative of breaking with them or signing away to them such power as they may want. The question of licensing mediums is the twin of the other and should be equally considered.

It is the old question of individual liberty to exercise such God-given power as you may have; to consult such healing authority as your belief suggests as the proper one; to give to each citizen of the United States his liberty of conscience to go to church or stay away; to consult mediums or not; to practice psychic insight and foresight as you may elect without being taxed therefor by civic corporations.

Let us have an expression from every liberal Californian.

O. F. RYERSON.
122 No. Sutter St., Stockton, Cal.

Letter from D. W. Hull.

TO THE EDITOR:

I am coming to California on or before the first of November, on my way to Los Angeles, and I want appointments between Oregon and that place. Wherever I go and stay any time I expect to have a revival. Mr. H. B. Allen, the musical test medium, will probably be with me.

I go to Elma for about a week, commencing Sept. 12. From there I go up the Sound. D. W. HULL.

The American Institute of Phrenology, incorporated 1866, opens its next session, Sept. 3, 1902. For particulars, apply to the secretary, M. H. Piercy, care of Fowler & Wells Co., 24 East 22nd St., New York. 29m3

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The traits of character manifested were those of Mary Roff. She remembered things as they were when she was in her own form, and noticed the changes that had been made. A long time did Mary hold control of the body, and when Lurancy was finally restored to her body, which had been made well and strong, she remembered many of her experiences in spirit-life.

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San Francisco to St. Louis, June 11 to 14, 1902.

BY ZONE (DR. GEO. W. CAREY).

Now, come with me!
And I'll shake from my mane
The spray of the sundown sea,
And I'll carry you on
Across the plain,
Where the breeze is light and free,
Until we ascend
To Sierra's heights,
And up to her snowy peaks,
And on by crags,
And canyon's sides,
Where circling eagles shriek,
And checked with my brakes
Above sleeping lakes,
As down the grade I reel,
And over the gulch
With a scream and a lurch;
For the iron road I feel.

Now the land of gold
Lies far behind,
And I roar through the Silver State,
And the alkali stretch,
And the desert waste,
I cross at a "sixty rate."
And then by the salt
Of the dried-up sea,
And on through the City of Saints,
And over the desolate
Dried-up plains,
Where the weary traveler faints,
Then over the rock-ribbed
Breasts of earth,
That cradled Father Time,
And on to the summit
My song of steam
I sing and shriek in rhyme.

The emigrant trail
Along the La Platte
Is blotted by my rails,
And I sneer at the wrath
Of the mad cyclone
While the cowering settler quails.
Across the leveled
Kansas plains,
Past corn and wheat and rye,
I shout and sing
On my shining rails
Beneath a sultry sky.

The Mississippi,
Wide and deep,
Is bridged with an iron band,
And with a scream
Of fierce delight
I tried Illinois land;
And now to the South,
With the bit in my mouth,
And the breath of the Mexican Sea,
Lifting my mane
Like a hurricane,
I measure the earth in glee;
Until St. Louis spires
And her furnace fires
Catch the gleam of my fiery eye,
As morning sun
Gilds city's domes
And cloudlets floating high,
Now in the depot grand,
Quivering I stand,
With my comrades brave and strong,
And join the strain,
A glad refrain,
The locomotive's song.

What Would Convince?

The following incident is related by M. Jules Bois in his report of an interview with M. Camille Flammarion published in *Le Matin*, Paris, Jan. 17, 1902:

The tired medium had leaned her head upon the shoulder of the master of the house. Her hands were visible in the dim light upon the table.

There were nine or ten in our party—astronomers, a Russian princess, two English women, Adolphe Brisson, the two Baschet brothers, M. and Mme. Flammarion, and myself. No sound was heard except the noisy, panting breathing of the medium, while the red light which had been placed upon the floor of the room lent a strange, almost purgatorial look to all our faces.

Presently the curtain toward which the medium's back was turned bulged outward as though some mysterious presence behind it wished to make itself known. A book was lying upon the table around which we were grouped.

"Shall I offer this book to the curtain?" said I.

"Do so," replied Flammarion. Thereupon I held out the book toward the curtain, which seized hold of it as with a hand and retained possession of it. At the same time, fearing the cunning of the medium, I had her "controlled"—not only her hands, but her feet. M. Baschet, very obligingly took charge of this duty. Curious to know what was going on, Mme. Flammarion arose and looked behind the curtain which still held the book. There was nothing there.

Then took place the most absurd and the most extraordinary material phenomenon that I have ever witnessed. Before my own eyes the book disappeared from my side of the curtain, and, without the slightest tear or opening in the stuff of which the curtain was made, it fell to the floor on the other side of it, where Mme. Flammarion picked it up.

By some inexplicable prodigy these printed pages had passed through the curtain quite intact.

"What do you think of that, Flamme?" said Mme. Flammarion familiarly to her husband.

"Zollner," replied the savant in a dreamy tone, "also saw matter traverse matter."

Afterward, in the Rue Cassini, far away from the salon of prodigies, I took counsel of my own conscience:

I, too, have seen, said I, and, like St. Thomas, I have touched. But am I convinced, nevertheless? Alas! no. I remain of the opinion of Auguste Vacquerie, who, after having witnessed the most extraordinary phenomena of spiritism, after having seen and touched as I had, nevertheless wrote: "I have always thought St. Thomas very credulous." B

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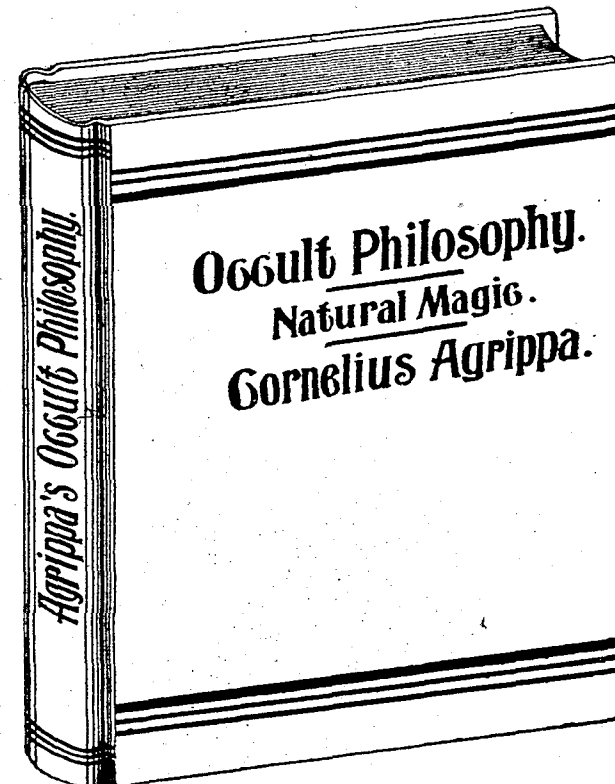
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	Virgo	Earth	Aug 23 to Sept 23
Lower Arm	Libra	Air	Sept 23 to Oct 23
	Scorpio	Water	Oct 23 to Nov 22
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Local News Summary.

Folsom 3044.—This is the number of the telephone at the office of the PHILOSOPHICAL JOURNAL.

Mrs. Ada Foye has returned from a brief engagement in the country, and is still giving readings in her parlors, 1423 Market St., San Francisco.

Mrs. R. S. Lillie, as speaker for the Society of Progressive Spiritualists, will resume meetings next Sunday evening at Covenant Hall, Odd Fellows' Building. Admission free.

Dr. G. D. Keeler has concluded to make his home in San Francisco, and is now located at 824 O'Farrell St. See his card in another column.

Mr. Allen Franklin Brown, the newly-appointed organizer, will labor in and around San Francisco for a week or two, until a plan of work has been arranged. All letters for him should be addressed in care of 1429 Market St., San Francisco.

Mrs. Hammer left for the East last Saturday on account of receiving a telegram stating that her father was dying. The JOURNAL extends sympathy to the sister and her family.

Mrs. Carrie E. Eves, a magnetic healer heretofore living in Oakland, Cal., has gone to Waterloo, Iowa, to take care of her mother, who is a paralytic, and her address is temporarily 708 W. 4th St.

Mr. and Mrs. Gillespie have moved their residence to 743 O'Farrell St., San Francisco, where they will be glad to welcome their friends.

A Regular Meeting of the Board of Directors of the California State Spiritualists' Association was held at the headquarters, 305 Larkin St., on Thursday evening, Sept. 4, 1902; Vice-President C. H. Wadsworth presiding. Reports of the Secretary and Treasurer were submitted and approved. Certificates as missionaries and organizers were issued to Mr. Geo. E. Chesbro, Mrs. Maud Chesbro, Mr. Arthur S. Howe and Mrs. M. E. G. Howe. Certificate of Protection was issued to Mrs. Hattie D. Wrenn. The Board then adjourned to meet at convention hall, 107 Larkin St., Friday morning, Sept. 5, 1902.
W. T. JONES, Sec.

The I. F. T. Bible S. S. and Church held its regular meeting last Sunday at 909 Market St., San Francisco. Tests by Mrs. Gillingham, Miss Dixon and Mr. Wilson. Entertainment and dance on Tuesday, Sept. 16, 1902.
Mrs. M. L. Bowker, Fin. Sec.

California State Convention.

The State Association met at 10 a. m. on Friday, Sept. 5, and after reading and approving the report of the Committee on Credentials, 42 delegates were seated and given badges.

The minutes of the previous meeting were read and approved. The following committees were then appointed:

On Credentials—F. H. Parker, Dr. H. M. Barker and Mrs. Ella York.

On Resolutions—H. H. Nichols, Mrs. Emma E. Shaw and Dr. R. B. Tripp.

On Reports of Officers—J. M. Chase, Dr. H. M. Barker and Mrs. H. F. Michener.

Press Committee—Allen Franklin Brown and J. M. Chase.

Mrs. R. S. Lillie introduced Mr. Allen Franklin Brown and on motion he was elected delegate at large, and an intermission of ten minutes was taken for the purpose of social enjoyment and rest.

Mrs. R. Parker, Santa Rosa, was elected a delegate at large.

Mrs. Fanning, of Berkeley, said that she would see that a spiritual society is organized there during the year.

Mrs. Sarah Seal made a plea for the mediums to become members of the Mediums' Protective Association and unitedly work for their own protection.

Frank H. Parker of Santa Cruz said missionaries should be employed to form societies as auxiliaries to the State Association.

AFTERNOON SESSION.

Called to order at 1:20 p. m. Upon roll call of delegates, 43 were found to be present. Reports of officers were postponed to Saturday morning.

COMMUNICATIONS—From Mrs. Eudora Marcen regretting her inability to be at the Convention.

Cablegram from London, Eng., from Mme. Florence Montague sending greetings to the convention.

A telegram was received from Hon. H. D. Barrett, president of the National Association, and read to the convention as follows: "Greeting to convention. Success to its work. Spiritualism forever." [Applause].

Also a letter from Mr. H. W. Richardson, president of the New York State Association, sending cordial greetings.

On motion it was agreed to charge an admission fee of 10c for Saturday and Sunday evenings.

Allen Franklin Brown outlined plans adopted by other States, i. e., for holding mass conventions in cities where halls, music, etc., are offered free, the Association furnishing speakers and paying their transportation and advertising out of the collection.

Mrs. R. S. Lillie advocated employing missionaries and organizers.

Thos. G. Newman, editor of the PHILOSOPHICAL JOURNAL, made an eloquent and inspired address, advocating unity of purpose and action in order to overcome all opposition and promote the interests of the Cause at large.

In answer to a question Secretary W. T. Jones reported that seven speakers and mediums holding endorsement from the State Association were residents of Los Angeles.

A committee of five was appointed by the President to prepare a plan for harmonizing all interests in the spiritualistic field in California; the committee to report Saturday morning; all suggestions to be referred to the committee. The committee was: J. M. Chase, Allen Franklin Brown, Thos. G. Newman, Frank H. Parker and Wm. M. Rider.

Mrs. G. W. Shriner offered to furnish a room on the first floor of her new building for headquarters, library and reading-room for three months free. A vote of thanks was tendered to Mrs. Shriner for her generous offer.

Mr. J. M. Chase outlined a plan now in contemplation by the Ladies' Aid Society, Sunflower League and other local organizations to secure a hall large enough for them all.

Mr. Thos. G. Newman, answering the question, "What Can we Best do to Advance the Cause of Spiritualism?" said we must wake up and be able to supply the great need of humanity for truth. Grasp the New Thought and give it to others freely, urging united effort to secure this end.

SATURDAY'S SESSIONS.

At 10 a. m., after roll call, Dr. W. P. Phelon was elected delegate at large.

The Secretary then read his report, and also the report of the Treasurer, and both were referred to the Committee on Reports of Officers.

The special committee presented the following report, which was adopted:

"Your committee appointed to consider ways and means to harmonize all elements in the ranks of the Spiritualists of California, would respectfully report: That in the opinion of your committee the harmonizing can best be brought about by active and general

propaganda work through missionaries, mass conventions, and literature, and to this end would we suggest that the State Board be requested to appoint one or more active and efficient organizers; that the Secretary be requested to arrange, as far as possible, circuits for this work; also to hold mass conventions in different parts of the State such as the National Association is now holding, and with similar requirements."

Mrs. Lillie, Mrs. Seal, W. T. Jones and others discussed the idea of maintaining headquarters. Mrs. Seal urged that the local societies contribute a stated sum for its permanent establishment. Thos. G. Newman made a forceful speech in favor of having a good room on the first floor, and that the expense be assumed by local societies. Mrs. Gillespie followed, approving the sentiment. Twelve o'clock having arrived, the convention adjourned to 1 p. m. in the lower Scottish Hall.

AFTERNOON SESSION.

Convention called to order by Vice-President C. H. Wadsworth at 1:30 p. m., and the roll was called.

The chair appointed Mrs. Gillespie and Mrs. Ford as tellers, and the election for directors resulted as follows: J. S. Gillespie, J. M. Chase, Mrs. Emma E. Shaw, H. H. Nichols, Wm. M. Rider, Frank H. Parker, C. J. Hasman, Mrs. Anna E. Wadsworth and W. T. Jones.

The Directors retired and elected the following officers: Pres., J. Shaw Gillespie, 748 O'Farrell St., San Francisco; Vice-Pres., J. Munsell Chase, 319 California St., S. F.; Sec., W. T. Jones, 305 Larkin St., San Francisco; Treas., Mrs. Annie E. Wadsworth, 420 Eddy St., San Francisco; Directors—Mrs. Emma E. Shaw, 1255 Broadway, Oakland; H. H. Nichols, 441 Vine St., San Jose; Wm. M. Rider, 2533 Folsom St., San Francisco; Frank H. Parker, 125 Pacific Ave., Santa Cruz; Asst. Sec., C. J. Hasman, 1015 Post St., San Francisco.

The following were elected as delegates to the National Convention: Prof. C. P. Longley and Miss Wink.

In the matter of donations to the N. S. A., societies were reminded to forward their donations to the Secretary before Oct. 1.

A resolution was adopted thanking all who had taken part in or contributed to make the convention a success. Also to the press for reports given of our meetings.

The next annual convention will be held in San Jose.

A vote of thanks was tendered to the retiring Board.

Adjournment of business sessions.

PUBLIC EXERCISES.

On Friday a reception and banquet was given to the delegates which proved a success and a credit to the committee having the matter in charge.

Saturday night's program was as follows: Inspirational address, Mr. Allen Franklin Brown; tests and messages, Mr. John Slater; vocal solo, Miss Maud E. Campbell; spirit messages, Mme. E. Young; instrumental music, Prof. and Mme. Young.

A conference meeting of unusual interest, conducted by Mrs. Sarah Seal, was held on Sunday morning.

In the afternoon a large audience was entertained with instrumental selections by Prof. Young and Prof. Solomon; address, Mrs. L. E. Drake; vocal solo, Mr. F. C. Manchester; address, Mr. Allen Franklin Brown; vocal solo, Miss Maud E. Campbell; messages, Mrs. C. Stewart; vocal solo, Miss Lottie Armstrong; address, Mr. Thos. G. Newman; instrumental music, Mrs. A. S. Norton.

The I. F. T. Bible Society and Church of San Francisco sent congratulations upon the success of the convention and to the new Board of Directors, which were read from the platform by President Gillespie.

A subscription was started for the benefit of the State Association, to pay off the old indebtedness and to create a fund for future work, with most happy results, over \$200 being subscribed, thereby creating a working fund of nearly \$100. In order to afford all who were not present at the convention an opportunity to contribute to this fund, the Board of Directors has decided to leave the subscription open for one month, and to ask all who wish to contribute to it to send their offerings to the office of the PHILOSOPHICAL JOURNAL, or to the Secretary, W. T. Jones, 305 Larkin St.

A large audience assembled to enjoy the closing session of the seventh annual convention. After the opening selection of music, Mr. F. C. Manchester rendered a vocal solo, followed by an address by Mrs. Anna L. R. Gillespie; a violin solo by Miss Isabel Seal (accompanist, Mrs. Alfred Seal); an inspirational address by Mrs. R. S. Lillie closed

the most interesting convention in the history of the Association.

Let us hope that the work accomplished and all its deliberations may result in uniting the Spiritualists of California into one harmonious band, all working together in one common cause—that of making the world better and happier.
W. T. JONES, Sec.

Concentration was the theme of Henry Harrison Brown's discourse last Sunday evening. He held that all success in whatever direction was due to one's ability to concentrate thought and consequently energies upon the thing desired; that ill of every kind come also from concentration upon the things not desired. Meetings every Sunday evening in Remembrance Hall, Odd Fellows' Building.

The Oakland Spiritual Society met at Unity Hall, 856½ Isabella St., on Sept. 3, Pres. Stewart in the chair. Mrs. Rebecca Stewart opened the meeting, after which Dr. Sol Palumbaum became entranced and gave a short address. Some spirit messages, also a few delineations of character, were well received. Mrs. R. Stewart closed the meeting.

Miss Charlotte Butler, daughter of Dr. S. L. Butler, 317 Powell St., San Francisco, was married to Edward Morgan Jones, an electrical engineer of Black Diamond, King Co., Wash., last Saturday, by Rev. B. Fay Mills, in Oakland.

Mr. C. V. Miller will give a materializing seance at his residence, 1084 Bush St., San Francisco, next Thursday (Sept. 18), the entire proceeds of which will be donated to the propaganda fund of the State Association.

A Mystic and Rummage Sale will be held on Sept. 13 and 15 by the Ladies' Aid Society of San Francisco, and the ladies solicit donations of articles which the friends would like to give, and such may be sent to the headquarters of the State Association, Room 13, 305 Larkin St., San Francisco, at any time before that date.

Epilepsy Cured.

At Last a Positive and Permanent Cure for this Terrible Malady is Discovered.



The renowned Brain and Nerve Specialist, Charles W. Green, of Battle Creek, Mich., has at last found a positive cure for Epilepsy, or Fits.

Epilepsy has baffled the medical world since the time of Hippocrates, and not until the Eminent Specialist, Dr. Green, patiently worked out his great cure, has a positive cure for Epilepsy been known. The Doctor has used it in every case of fits he has treated in the past five years, hundreds of whom had tried everything they could hear of before taking his treatment, and he has yet to find the case, not due to injury, that it will not cure.

Mrs. Lizzie Green, of Boston, says: "I cannot thank you enough for my deliverance from that terrible disease, Epilepsy. I had suffered with it for 30 years and had tried everything I could hear of, but the attacks only grew harder and more frequent. I had given up all hope, when one of my neighbors told me of your great cure. I should not have written this if she had not urged me, for I had been fooled so often that I had resolved to pay out no more money. God bless her for urging me, for you cured me and saved me from a life worse than death." Do not experiment longer with "Free Cures" and worthless nostrums containing injurious narcotics, etc., but write at once to Dr. Charles W. Green, 220 Monroe St., Battle Creek, Mich., for full particulars of this great and tried Remedy. It will cure you and brighten the rest of your life. Write at once, giving full facts about your case; the doctor will tell you exactly what can be done for you. Remember the treatment is positively guaranteed.

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VOL. 39. { T. G. NEWMAN, EDITOR. }

SAN FRANCISCO, CAL., SATURDAY, SEPTEMBER 20, 1902.

{ 1429 Market-st. } No. 38.
{ Between 10 & 11th-Sts. }

OVER THE MYSTICAL SEA.

Over the magical gleams of the sea
Voices of loved ones are floating to me;
Beautiful hands are outstretched thro'
the air,
Beckoning hands of our angels so fair,

CHORUS (after each verse):

Over the sea, the sweet mystical sea,
Voices of loved ones are calling to me,
Softly and tenderly calling to me.

Over the sea are the ones we hold dear,
Memory's links bind them fast to us
here;
Through realms of space soul can an-
swer its own;
Heart beats to heart through the years
that have flown.

Over the sea like a whispering breath
Comes the glad message of life after
death;
Sweet the assurance that love never dies,
Transplanted from earth it blooms in
the skies.

Oft in my dreams I pass over the sea,
And often dear angels cross over to me.
Sweet voices long silent my sorrows allay,
Soft hands, once vanished, my tears wipe
away. B. F. AUSTIN.

BORDERLAND

Fate Foretold.

Charles Dickens is responsible for the telling of one or two instances of prophetic tokens. Perhaps at once the most gruesome and the most remarkable is that which he describes in a letter to Lord Lytton.

He was one night at a dinner party given by a professor of chemistry at Harvard, Dr. Webster. The talk turned upon occult things during the evening, and while the wine was going its round, the host, in a whimsical humor, ordered the lights to be extinguished and a bowl of burning minerals to be brought in, to afford the company the rather weird spectacle of watching the ghastly appearance of each other's faces.

In its light each man looked at his neighbor, and was horrified; but judge of the consternation of the guests when they espied Dr. Webster bending over the phosphorescent bowl with a rope around his neck, simulating with ghastly realism the aspect of a man going through the tortures of being hanged.

It was a strange sensation, and recurred to most of those present when, within a year of this grim jest, there came the news that Dr. Webster had been found guilty of murder, and had actually been hanged.

Curiously enough, it was Charles Dickens, too, who nicknamed one of his sons "Ocean Specter"—probably from the fact that there

was some childish oddity in his large, wondering eyes. The lad grew up, and the name stuck to him. Nearly two years after his father died, the man bearing this unique appellation, then a lieutenant in the Royal Navy, found his last resting-place in the depths of the sea.

It will be recalled that Hawthorne, in one of his stories which he says were founded on fact, relates a story of a contemplated domestic tragedy of which one of his characters has a premonition.

An artist was painting the portraits of a bridal pair, when suddenly, for some entirely unaccountable reason, he felt himself impelled to make a sketch, for his own keeping, of the bridegroom with a look of frenzied hate in his face in the act of plunging a knife into the bosom of his terrified bride.

Some years passed, and the artist re-visited the pair at their home. Just as he stepped into the room he beheld the man standing in exactly the attitude and bearing the fierce look he had portrayed, about to perpetrate the pictured crime. Happily, he was in time to avert the tragedy.—Household Words.

Saw his Sister's Spirit.

The following statement of singular phenomena is furnished by a reliable young gentleman employed in one of our most prominent business houses:

"A sister of my wife died about two years ago. On my coming home at dusk, about three months after her death, to my great astonishment I actually saw her standing on the piazza before me. She was clothed in her bicycle suit and had her wheel with her, which she was very fond of riding. She appeared perfectly natural and real. I stopped for a moment, although not frightened. She said, 'Hello!' which was her usual expression of greeting while in the earth-life, then suddenly disappeared. About a week later I again saw her under similar circumstances. Again she gave her customary greeting and then vanished as before. Before this time I had heard her voice, which I readily recognized, and have often heard it since I saw her on the piazza.

"One Sunday morning, as my father and myself were leaving the house, I heard her voice. It was so clear and distinct that my father also heard it and asked: 'Who is talking to us; I don't see anybody near?' When I informed my mother of my wonderful experiences, she said: 'Why, that is not strange; I have heard her voice and recognized it many times.'

"I am not a Spiritualist, but I know that I have heard her voice and have seen the form of my dead sister-in-law." B.

✧ Truth is much like a candle —it lights up only so far as it is able to throw its beams.



Milton Rathbun, of New York.

Transition of Milton Rathbun

He was a well-known hay and grain merchant of New York, and for many years a firm believer in spirit return. He passed away early Sunday morning, Sept. 7, at Riverhead, Long Island. He arrived there with Mrs. Rathbun and his two sons on Sept. 1, and in the evening was seized with a severe pain, which the doctor pronounced due to gall-stones. He rallied steadily until Saturday, when at 3 a.m. he was seized with another severe attack, caused by peritonitis. A specialist, summoned from Southampton, arrived about 3 p.m. and pronounced the patient dying. He passed from the body that night at one o'clock; but felt even in the last hours that death was only a change in life, and expressed his admiration that the life of this world should blossom out into the glorious flower of eternity.

Mr. Rathbun was born at Verona, near Rome, New York, Aug. 3, 1844. In the Winter of 1857-58 he removed with his parents and brothers to Springfield, Mass., and in 1860 went to New York, where he was employed in the grain business at the same building that the Milton Rathbun Co. now occupies.

In 1873 he married Harriet Lee Fales, of Bellport, Long Island. The family lived in New York until 1884, when they removed to the suburban town of Mount Vernon, their present home. A little over a year ago he reorganized his business into a stock company, on a profit sharing business.

From the time that he was 18 years of age Mr. Rathbun had been interested in Spiritualism. He actively aided this movement. His house was often used for meetings, and many well-known lecturers and mediums, during their stay in New York, were entertained in his home.

Henry Harrison Brown, editor of *Now*, a friend of 30 years' standing, thus writes for the JOURNAL of him:

Milton Rathbun was one of the most faithful of friends. As a man, he was the incarnation of sincerity and honesty. All his business dealings were characterized by a lofty integrity. His Spiritualism was to him a life; it ennobled all his conduct. To him the phenomena meant that he was now spirit and could live the spiritual life here. He sought to make that union between the seen and the unseen which the phenomena teaches as possible, a constant

reality, and so always lived in recognition that the great and good of all ages were his companions.

He was learned in the higher philosophy and was all his life a warm friend of Andrew Jackson Davis. He was one of his staunchest supporters during the time he held meetings in New York. He was also a warm friend of Henry J. Newton, and assisted him with words and cash whenever either was needed. He was always free to assist in every effort to extend the Truth he loved. He assisted every worthy cause. His home was always open to speakers and mediums. No worker interested in Spiritualism ever called on him for assistance but it was freely given.

He studied the leading writers upon the various lines of the New Thought; especially did he become interested in the works of Dr. Dewey of Meadville, Penn., and adopted the plan of no breakfast advised by him. He also adopted the idea of fasting for health recommended by Dr. Dewey, and astonished the world by his two fasts; the first of 27 and the second of 35 days' duration, which took place in the Spring of 1900. This last was considered the most remarkable in history; for, though he took nothing during that time but a little water, he attended to his business every day and added to his ordinary labors not only his noon lunch hour, but also an extra hour in the morning.

He wrote for my paper an account of that fast, in which he said: "I realized that I was carrying superfluous tissue. It took 35 days to reach a keen stage of hunger; to slough off that extra adipose matter, which was both useless and detrimental. It was simply a refining process. As it continued, my brain became freer, my eyes brighter, my complexion clearer, my step more elastic, and my whole nervous system seemed to carol a song of joy. I found my mind more impressionable; I could go through the day with greater ease, notwithstanding the added tension of importunities of the reporters."

He was a psychic; was in conscious relation with the intelligences to which most men are unconscious.

The spirit in which he lived is well shown in his letter dated Aug. 23, 1902. He wrote: "I have been very sick for two weeks. I am out now, though very sore, but it will gradually wear away. I am free now—free in the Divine Mind, and shall stay so; free, where all must come who want peace and tranquility of spirit. Everything is beautiful with me, in my heart and in my path of life."

The funeral occurred on Wednesday, Sept. 10, and was conducted by Mrs. H. L. Russigue, Rev. Chas. H. Pennoyer, pastor of the Universalist Church, and Mr. Lyman C. Howe.

The Inspiration of Divinity.

J. P. COOKE.

The atheist asks: How will you account for the wretchedness of the world on the theory that the world is provided for by a good God? How can you explain the existence of want, poverty, agony, suffering, premature and violent death, broken hearts, wasted lives, on the supposition that there is a thoughtful Deity? If God is good, why is not the world happy? If God loves his creatures, why does he leave them all, without exception, exposed to some kind of desolation? If God is compassion, why

all this complaint and bitterness? If God loves the world, then the world should be lovely.

The fable of Eden was believed when men had no conception of what manhood was or what constituted a human creature. It was the love of God that drew men out of the Eden of ignorance into the world where he might know good and evil. In the world of knowledge he can have his destiny fairly set before him, and his fate is in his own hand. Let us remember the fact that Heaven's children have stooped down and entered into the very secret of suffering—yes, of agony, and in entering into it, have justified, explained it, and consecrated it. We are perfected through suffering. Suffering alone can break the crust and shell that the forces of the soul may flow forth; as the fires of the sun melt glaciers and cause rivers to flow and to bless the thirsty land. Then we may sing:

The ice-bound clod has yielded,
And the stormy Winter's past,
And the eyes that could not weep
Have shed their tears at last.

Sorrow is justified when it eases the tension of an over-wrought heart. Joy comes with blessedness as the eternal sunlight shimmers over the horizon of the soul. 'Tis then we learn of the LIVING GOD. The very words bear an ocean light. The phrase is filled with aspiration. At once the inner universe of the soul awakes to joy. Man finds his humanity. He feels the breath of divine energy sweeping through his daily life.

To leave the desolations of atheism and the idolatrous worship of an agonizing man or a dying god and to come to the radiant belief in a LIVING GOD, is as when one, after wandering for hours in some mine or dismal cave in the bowels of the earth, groping about among hidden rocks, creeping along ledges and crouching in the blackness, scarcely seeing in the distance a trail of light thrown by the guide's torch, comes out again into the freshness and beauty of the world, to hear the singing birds, to see the green grass and the trees waving in the wind.

It is as when athwart some black cloud a beam of sunlight comes streaming down and gives a glory to the landscape. As when after a period of cold easterly storms, during which people have been shut up in their houses, the earth has become saturated with water, the trees have drooped and dripped with wet, and all nature has seemed forlorn, forsaken, drowned, we wake up to find a sweet, balmy, sunny morn. The earth itself seems to throb with new life. The very birds sing, as if they had learned a new hymn of praise. The drops of rain on the leaves are clusters of diamonds. Man rejoices, as with a new song in his heart. All nature seems to jump at the task of bearing up to Heaven the grateful feelings of men.

"The true religious life supplies grounds of sympathy and association deeper and wiser than can be expressed in any doctrinal names or formulas."

Free natural play can never be given to these genuine spiritual affinities till all stipulation, direct or implied, all creeds and contracts by which the souls of men are sought to be chained and bound, are discarded as fetters which keep the soul chained to earth and hinder the souls of God's children from seeking Him in the Higher Life, in the purer realms beyond.

I accept the truths of the spiritual philosophy as I accept the mul-

tiplication table. I believe we are children of God and heirs to His bounty and His goodness. The spirits within us is the breath of His creative spirit, and hence is infinite in reach, in possibility, in blessedness, and in its final destiny. Emerson's "Oversoul," Davis' divine "Light of Arabula," is also the inter-soul, the central organizing attraction in every soul, the breath of Life in each and every being.

Let us not dwell on our human transgressions, but set our faces to the Living Goodness and the eternal heights of His glory, thus going forward to the true life, to the Living Center. "Look up, not down; look forward, not backward, and lend a hand." The purpose of life is the significant thing! Press onward and the soul "in His light, shall see light."

No human eyes Thy face may see;
No human thought Thy form may know;
But all creation dwells in Thee,
And Thy great Life through all doth flow!

*** So though we faint on life's dark hill,
And thought grow weak and knowledge flee,
Yet Faith shall teach us courage still,
And love shall guide us on Thee.

Being Beyond the Age.

Although the radicals of one period are the conservatives of the succeeding period, and although religious, social, political and scientific opinions are changing continually, the mass of people are ever ready to stone any man who goes ahead of his age, says the San Francisco Bulletin. In former times this stoning was done in the old-fashioned, literal way, but in modern times it is done in a figurative manner by calling him names and doing as much harm as possible to his fame and fortune.

The world is distrustful of the man who develops along other than the conventional lines, and who betrays a revolutionary tendency in science, religion or politics. To please their generation men must be like those about them, and must do as their period does. When a man attacks an accepted rule in law or morals he is certain of being denounced as a dreamer, a fanatic, a revolutionist and a traitor.

The early Christians, for example, taught a perfectly harmless, purifying and ennobling doctrine, yet because it was a new doctrine they were burned alive, boiled in oil and given to the lions. Their doctrine was deemed a menace to the empire. The martyrs paid the penalty of being beyond their age.

So, too, the first confessors of modern science were martyred in one way or another. Galileo was imprisoned and many others were made the target of obloquy, denunciation, contempt and ridicule. Columbus was derided in the streets as the crazy man who said the earth was round, and he got scant thanks from his contemporaries for discovering the new world. The first men who declared their disbelief in the literal accuracy of the biblical account of the creation were excoriated from all the pulpits of all the churches, but the explanation that each of the days was a long geological period is now generally accepted by the most orthodox. The pioneers in the new criticism were beyond their age and therefore were made to suffer.

The man who is beyond his age rarely wins any of the prizes of life. The prizes go to the sleek, orthodox, time-serving citizen who respects established opinions and institutions, notwithstanding that they are grounded on wrong and

that they produce pain and injustice. The radical, the reformer, is regarded as flighty, unsafe and impractical. He must look to the future for a tardy reward.

Yet to the men who were beyond their age we owe what civilization we have. The blood of martyrs has been the seed of civilization. Science and freedom have had their martyrs. The world has been dragged forward by the nose, kicking, scratching, complaining, denouncing, scolding and hating the men who would not let it rest, and who dauntlessly seized it and tugged it onward in the path of civilization.

The man who is ahead of his time usually thinks, when young, that as soon as he announces a great, new, advanced thought in morals or science, mankind will pounce on it, swallow it eagerly and praise him. But he soon learns that a new thought must be crammed down the throat of unwilling mankind, and that while cramming it down he is in danger of being cruelly torn by the fangs of those for whose improvement he is taking trouble.

Psychometrics.

ARTHUR F. MILTON.

The subtlety of sensitiveness may, at times be tested in the handling of an ordinary alarm-clock, as such best permits the tension of the spring to be felt—that of a watch being too light, and that of a mantle-clock not permitting the hand to encircle the spring. If, in the moment of picking it up, the clock feels light, the tension is light—i. e., the spring is not wound up. If the reverse, the tension is strong and indicates the opposite. But this vibration must be caught quickly or before the mind begins guessing.

The sigh that precedes an undertaking forecasts a struggle in the attempt. It is sensing the effort embodied in the cause. In like manner a disinclination often foretells disappointment or that the undertaking will prove futile. Thinking ahead of anything to be done will always lend a cue to the sensitive of the results expected. A feeling of hope, joy or impatience are good omens, while faith stands for a compromise that needs effort as a means to success.

The true sensitive is like a compass-needle qualified with intelligence. As a vibration touches him he knows its nature, or the governing influence of the individual who sends it forth. In some it incites a taste, desire, feeling or emotion of the characteristic vibrating. In others it reveals the same as an inspiration. In the first instance it indicates that the sensitive still has of the same; in the latter that he is positive to them.

The first conscious impulse that touches the sensitive upon hearing a voice, feeling a disturbance caused by a person's movements, whether walking, hammering, chopping wood or ringing a bell, often betrays the individual's most active life-force, whether positive or negative, good or evil. But it must be caught at the moment of impact to judge correctly.

Aspiration creates the fundamentals for inspiration, but it needs a positive will to make the effects of the latter consistent with the former. To know and to be, should harmonize consciously.

Feeling good in the environments of some people indicates a sympathetic outpour of magnetism, or, that sympathy is a virtue with them.

When the name of a person creates an emotion in your interior, analyze it. If you sense that "tired feeling" it betrays lack of energy or a passion, which is responsible for it. If it animates or engenders joy, it tells of the reverse. In like manner advice or suggestions offered may be analyzed. If they repel or weary

they are not available. If they touch you positively—that is, with animation or delight—you can entertain them as worthy of consideration. All words that represent something in the world have like influences, and by noting the impulse connected with them, one can understand their true condition.

When made nervous or agitated by a personal vibration it hints at a rising emotion for hatred or contempt—active or suppressed according to the coming and going of the influence. If puzzled about a vibration that disturbs or generates uneasiness it indicates plotting with secrecy—the intention accompanying the thought-vibration.

The joyous sensation momentarily experienced as we think of a person or object indicates that we have touched upon its cause. It not only proves that life is a joyous sensation and creates joy comparative to our power of penetrating to its soul or interior, but that the person or object thought of is not dead—at least not in the cause.

Thought as well as action may be brutal. The timidity expressed by a child in the presence of some persons betrays the former. Adults sense it as oppressiveness, perturbation, or repugnance.

Mental Psychometry.

W. J. COLVILLE.

QUESTION.—Is there a mental psychometry? If so, how does it operate, and in what way does it differ from the ordinary psychometry of handling articles?—JNO. AINSWORTH.

ANSWER.—By a mental phase of psychometry—a term not infrequently employed—is meant the delineation of characteristics of an individual by simply directing thought to him, and concentrating it upon him without recourse to an object which he has handled. Psychometry, technically speaking, is a word wide enough to embrace the operation of all that is meant by the functioning of the sixth sense.

We all know that as our five bodily senses become keener the range of our observations through their agency is correspondingly increased. A near-sighted person, for example, is obliged to go very near to an object to view it at all distinctly, while a long-sighted person can see it far more plainly at much greater range of distance. As with sight, so with our four other senses, the law applying quite as unmistakably to hearing, taste, touch, and smell, though where touch or feeling is concerned the comparison is not quite so obvious except in the case of unusually sensitive individuals.

The sense of touch is far more nearly akin to psychometric perception than any one of the four remaining senses, because it is distributed over the entire organism, while the other senses are made manifest only through special organs, but to a highly-endowed psychometer there is a sense of general contacting which comprehends, for all practical results, the united functioning of the five bodily senses, plus a distinctively psychical realization of facts undiscoverable through the medium of physical discovery alone. Mental psychometry par excellence involves no need for touching any material thing.

The power of concentrated thought is thoroughly adequate to discover the attributes of whoever such thought is directed toward and fixed upon, and it is surely no less credible that, given unusually quickened perception, we should be able to receive first hand evidence on the psychic plane than that we should receive that sort of evidence on the material plane in accord with the measure of our receptivity.

It is becoming daily still more evident that truly enlightened thinkers are rightfully dissatisfied with purely rudimentary phases of psychical expression, especially

such as seemingly serve no definitely useful end, and in addition to this consideration there is yet another which prominently suggests itself, viz., a decided determination to extend the scope of psychic activity as widely and usefully as possible.

We certainly can and do come in contact with each other's aural radiations at great distances when we are naturally *en rapport* with each other, whether we are externally or conventionally acquainted or not, but there are many instances where so great a barrier divides our states or separates our spheres that we positively feel that the more nearly we approach each other physically the further we remove ourselves mentally, because by physical contact we accentuate and intensify the realization of psychical aloofness.

Ordinary psychometric processes connected with the handling of articles involves the necessity for those articles to be literally available for such handling, thereby reducing psychometric experiment to its most external phase, and limiting it arbitrarily within the confines of distinctly material performance. The mental or long-distance phase of psychometric experiment leaves us free to exercise our supernatural faculties without the interruption of a material object. Absent healing, clairvoyance exercised from a distance, and all phases of telepathy sustain a near relationship to psychometry in its boundless import.

Dr. J. R. Buchanan, who considered himself the discoverer of psychometry in 1841, declared that its wide reaching possibilities justified him in claiming for it the proud place of harbinger of a new era in civilization. Though Buchanan's dreams and prophecies were never fulfilled in their entirety during his earthly lifetime, enough has been demonstrated to prove that we can go very much further than we have yet gone with definite experiments, and for the help of all who earnestly desire to carry out experiments much further than they usually carried, we suggest the simple practice of definitely concentrating the thought on a special place, person, or object during one's quietest hours, and calmly awaiting such revelation as may ensue.

Whatever information is received should be tabulated, so that it can be verified if found correct. It is scarcely probable that perfect success will be forthcoming at once or in all cases, but the practice is well worth continuing, even though early results are somewhat indefinite. As we by the practice of regular concentration of our thought prepare our aura to receive impressions produced by definite vibrations of the ambient ether, we shall grow to realize the higher aspects of practical psychometry.—*Two Worlds.*

Oregon State Convention.

The Spiritualists of Oregon have organized a State Association, which held its first annual convention on Sept. 5, 6 and 7, and was something in the nature of a grand jubilee. That we have such an organization is due in most part, perhaps, to the indefatigable zeal of the Rev. Lucas, who has been president of the First Spiritual Society for a long time, and also its pastor for the last year, and Mr. Larson, the palmist. They have succeeded in engineering it through with remarkable tact, and have launched it on a good financial basis.

The election of officers took place on Thursday evening, in the parlors of the "World's Advance Thought," whose able editor, Mrs. Mallory, seems to be almost the backbone of all spiritual effort here. They were as follows: Dr. D. A. McIntyre, president; G. M. Lazelle, vice-president; Ludwig B. Larsen, secretary; Captain J. H.

McMillan, treasurer; Rev. G. C. Love, G. E. Beason, Chas. Affolter, E. de Yough and J. E. Trigg, board of directors.

Our Association is well officered, and starts out under fair auspices, giving promise of good, practical work to be done in the organizing of new societies throughout the State, sending out missionaries, and spreading the gospel of good tidings, where heretofore it has been impossible to do permanent work.

Friday evening a very enjoyable entertainment was given in Mrs. Mallory's parlors in which short speeches, recitations and music were harmoniously blended. Sunday, the First Spiritual Society graciously tendered its hall to the State Association, and afternoon and evening sessions were held, with Dr. McIntyre in the chair and Miss Lily Bruce Lyness presiding at the piano. The afternoon session was a rousing conference meeting, opened by our venerable brother, Col. Reed, who is a veteran Spiritualist, and many speakers took part, which, with appropriate music sandwiched in, gave us a most delightful afternoon.

At 7:45 an exceptionally fine program was rendered. The meeting was opened with the audience singing "The Home of the Soul," and the president called upon the Rev. Lucas to lead in an invocation. After a few preliminary remarks by the president, the audience sang "Nearer, my God, to Thee," and the Rev. Highland gave a soul-stirring address on "Spiritualism, and our Duty as Spiritualists"; and Miss Florence Smith very gracefully rendered a charming song, and the writer followed with an address, which was well received. Little Master Mathiot brought down the house with a cute little recitation, and the Misses Mathiot gave a charming duet. Messrs. Affolter and De John gave short addresses, each very much to the point, and rich in thought, which elicited hearty applause. Mrs. McIntyre gave a beautiful inspirational poem entitled "Why Spirits Return," and the president called upon Mr. Lucas to give out the announcements for the following Sunday, which were to the effect that he was again ready to resume his duties as pastor, after his vacation, and that Mrs. Cornelius had so far recovered from her recent severe illness as to be again able to occupy her place as test medium for the Society, which had been, during her enforced absence, very acceptably filled by Mrs. Ladd-Finnican.

The writer was then called upon for the benediction, and the State Association closed its first convention, many declaring it to have been the best meeting ever held in the hall. To any one who knows a Portland spiritual meeting, it is unnecessary to say we had a good house, as even in our ordinary Sunday meetings the hall is full to the doors, as is also the East Side meetings, which are presided over by the Rev. G. C. Love.

We hope, from time to time, to send you good reports of our State and local work, and as an Association we send kind regards to the editor of the JOURNAL, with heartfelt congratulations on the restoration of his health, and the anticipated restoration of his eyesight, praying that he and his estimable wife may long be spared to carry on the good work which they are so unselfishly promoting. Personally, I send loving greetings to my many friends in the Golden State, and am grateful to be able to report returning good health.

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SAN FRANCISCO, SEPTEMBER 20, 1902.

Prof. W. M. Lockwood attended the Lily Dale camp-meeting, New York, and rendered valuable assistance by his scientific lectures.

Swami Abhayananda, who was in San Francisco last year lecturing and teaching, is now visiting and lecturing in India in the interest of Gita Samaj, an organization for the promotion of the religious teachings of the Vaishnava Saint. The lectures of Swami Abhayananda are able and eloquent.

Moses Hull, the noted and eloquent Spiritualist lecturer, was in attendance at the camp in Sycamore Grove, Los Angeles, last week, and proved to be a drawing-card. He has lost none of his old-time vigor and presents Bible Spiritualism in such a manner as to interest all who hear him. We have known Moses for over 40 years, and in his line of work he has no superior.

Mr. W. J. Colville is lecturing in the Eastern States and will commence two courses of lectures in Banner Hall, 204 Dartmouth St., Boston, Mass., in October.

Forest Fires in Oregon and Washington have devastated large districts, and rendered thousands homeless and penniless, as well as destroying many lives. In the Caucasus district, in Asia, the whole side of a mountain (12 miles long and 1 mile wide) fell into the valley, burying 20 villages and killing 700 people. The property loss is estimated at \$30,000,000. It was accompanied by an earthquake and a hurricane—all this destruction occurred in about three minutes. Truly, this year transcends all previous ones for calamities.

Foreign Missions.

Millions of dollars are being paid out every year to support foreign missions, under mistaken notions concerning the people in other countries whose religious ideas differ from Christianity.

People have been deceived and persuaded to give their money to "convert heathens" in other countries, never once thinking about the heathen in our own country. Abundance of missionary work is necessary to be done in, around and about all the large cities in America, as well as in many smaller ones, and if those who want to consecrate their lives and wealth to humanitarian work would devote their time and attention to home missionary work, they would show much better sense than to go and try to interfere with the religious systems and prejudices to be found in other lands.

Missionary work in other countries is very costly, and productive of very little, if any, good. The religious systems there prevailing are in many instances much purer, more humanitarian and bring better results than the particular phase of Protestant disunity presented by the missionaries of any one of the sects of Christendom sent to convert the people.

Last week Mrs. Alice E. Chapin took steamship passage en route to India, where she went as a missionary without any endorsement or credentials from any society, paying her own expenses, for the purpose of trying to convert the Hindoos to Christianity, as will be seen by the following item from San Jose in the San Francisco Call of Sept. 11:

Summoned through supernatural visitation, Mrs. Alice E. Chapin, a well known woman of San Jose, started this morning for India, where she will devote the rest of her life to missionary work among the heathen. For a number of years she has resided at a farm on the Senter road and conducted a Sunday-school for the benefit of the children of the neighborhood.

A few months ago, while engaged in her housework, Mrs. Chapin says a voice from the spirit-world advised her to enter the missionary field, and finally commanded her to lay aside other pursuits and consecrate her life to this service. She was at a loss as to what field she should enter, but while attending the Second Presbyterian Church in San Jose on July 3 she heard an appeal for missionary workers in India. Mrs. Chapin then sold all of her possessions, including the ranch, and prepared to leave for India.

It is not at all surprising that there should be spirits, who, from the spheres, might advise this woman to enter the missionary field for the conversion of the heathen to Christianity, because they have gone over the dividing line between the two worlds with that idea, and it takes some spirits many years to get away from the ideas inculcated while in the physical form. We often hear from spirits who communicate with us,

that others whom we inquire for are unhappy and discontented because they cannot find the God and the Redeemer that they have been fully expecting to see on their advent into the spirit-world, and some of them who had been imbued with the idea of missionary work among the heathen, will carry with them the same idea for ages, and will try to induce those still in the physical form to enter the field as missionaries.

Other spirits who had led impure lives often try to induce those of like passions, still in the physical form, to revel in drunkenness and dissipation; hence we are instructed to "try the spirits" and not to follow blindly any of their teachings until we know that they are leading towards the good of humanity or for personal spiritual development.

Mrs. Chapin's experience proves spiritual intercourse between the two worlds, but that does not prove that the advice she received from the spirit-world was for her best interests, for she will soon have spent all her means and then become a charge upon her friends, in all probability, without having accomplished any good purpose.

How to Control Fate.

Some time ago Ella Wheeler Wilcox wrote out the following "Rules for Happiness," and they were published in the New York Journal. So great was the satisfaction created by their perusal and practice, that last week she had them republished in the same periodical. We take great pleasure in reviewing that article, because of its distinguished author, and to show how the advanced thought is being approved in the great dailies. These excellent rules were:

"Clear your mind of every gloomy, selfish, angry or revengeful thought. Allow no resentment or grudge toward man or fate to stay in your heart over night.

"Wake in the morning with a blessing for every living thing on your lips and in your soul. Say to yourself: 'Health, luck, usefulness, success, are mine. I claim them.' Keep thinking that thought, no matter what happens, just as you would put one foot before another if you had a mountain to climb. Keep on, keep on, and suddenly you will find you are on the heights, luck beside you."

This world-renowned author then wrote for the New York Journal the following comments in order to enforce the practice of the admirable advice therein given. It will be seen that incidentally she refers to that excellent pamphlet written by Henry Harrison Brown of San Francisco and highly commends it.

Whoever follows this recipe can not fail of happiness, good fortune and a useful life. But saying the words over once and then drifting back to anger, selfishness, revenge and gloom will do no good.

The words must be said over and over, and thought and lived when not said.

The world is full of "New

Thought Literature." It is helpful and inspiring to read. The latest to come to me is:

"How to Control Fate Through Suggestion," by Henry Harrison Brown, "Now" Publishing Co., San Francisco, Cal.

It is worth many dollars to any one who will live its philosophy.

It is one of the most difficult things in the world to make some persons see wherein they mistake, while criticising the methods advised, or the thoughts given by another. So Mrs. Wilcox gives a sample and proceeds to annihilate the sophistry of the objector. She says:

I showed it to a man who has been studying along these lines for some years.

"Oh, I know all that book contains," he said; "it is nothing new. I am perfectly familiar with its philosophy."

Yet this man was continually allowing himself to grow angry over the least trifle—he was quick to see and speak of the faults in others; he was demanding more of those he associated with in the way of consideration and justice than he was willing to give, and he was untidy in his person and improvident in his use of money.

Now, it is the merest waste of time for this man to read "New Thought" literature or practice "deep breathing," since he will not put into daily and hourly practice what is taught by the New Religion.

He is like the orthodox Christian who mumbles through the Lord's Prayer and then goes forth to do exactly as he would not be done by in business, social and domestic life.

Man is what he thinks. Not what he says, reads or hears. By persistent thinking you can undo any condition which exists. You can free yourself from any chains, whether of poverty, sin, ill-health or unhappiness. If you have been thinking these thoughts half a lifetime you must not expect to change the conditions you have made, or batter down the walls you have built, in a week or a month or a year. You must expect to work and wait, and grow discouraged and stumble—and pick yourself up and go on again.

You cannot in an hour gain control over a temper which you have let fly loose for 20 years. But you can control it eventually, and learn to think of a burst of anger as a vulgarity—like drunkenness or profanity—something you could not descend to.

If you have allowed yourself to think despondent thoughts and believe that poverty and sickness were your portion for years, it will take time to train your mind to more cheerful and hopeful ideas; but you can do it by repeated assertions and by reading and thinking and living the beautiful New Thought Philosophy.

From Henry Harrison Brown's book I quote the following excellent rules for assertions. Say them over daily:

"I am fearless. I dare to do anything I desire. I am life. I cannot know sickness. I choose my life. I make it—all goodness, usefulness, success. I am peace, joy, prosperity, happiness."

Add to this: I am love, wisdom, power to do good, benevolence, opulence.

And if you persist in saying, thinking and living these ideas, you cannot fail in life.—N. Y. Journal.

The Reviewer.

Any of the Books noticed in this Department can be obtained at this office. When to be sent by mail, add 10 cents on the dollar, of the price, for postage.

THE LAW OF THE NEW THOUGHT—a study of fundamental principles and their application, by William Walker Atkinson, Chicago, Ill. Published by the Psychical Research Society, 3835 Vincennes Ave. Price, \$1.00. For sale at this office.

This is the latest book of this popular writer, who is also associate editor of the *New Thought*, a monthly publication issued by the same company.

It contains 16 chapters canvassing the entire field of New Thought, showing the law of attraction, mind-building, the mind and its planes, the sub-conscious plane, the super-conscious faculties, the growth of consciousness, concluding with an interesting chapter on "The Soul's Awakening," from which we copy the following:

"Life takes on a new meaning when one reaches the borders of Spiritual Consciousness, and takes a few steps beyond the borders. Words cannot convey the idea—it must be experienced to be comprehended. You are perhaps at the bottom of the hill—at the beginning of the narrow path. You can see but the first step—take it, take it. Never mind the steps beyond—they will be seen by you when you are ready for them. Step boldly forth upon the path, and look not backward. The path is narrow and winding, but it has been trodden by the elect of all the ages, and many are ready for it now. You may find it necessary to cast aside many worthless things which you are now carrying—much that is really a burden to you, but to which you have been clinging as if it were most precious. Prejudices—narrowness—hates—dislikes—enviousness—feelings of superiority to your brethren—lack of charity for others—condemnation—bigotry—worn-out husks of sheaths which have reached the period of discarding—forms—musty and moldy ideas, heirlooms from the past—self-righteousness. These and other useless things will impede your progress, and will be cast aside, one by one, as you proceed up the path."

The October *Delineator* is likely to attract unusual attention on account of the fine presentation of the Autumn fashions in that number. In the literary section also the interest is splendidly sustained. For the children there are some attractive Hallowe'en games, another natural history sketch, bright sayings and verses. With the usual departments the magazine contains a great deal of matter of interest to every woman.

Vitality is the name of a new monthly edited by Walter De Voe, 6027 Drexel Ave., Chicago, Ill., and published by the College of Freedom at 25c a year. Its purpose, as stated by the editor, is to "reveal the truth from the higher states of manifested existence. The knowledge of the angelic states of life lifts the mind above the limitations of mortal thought and brings with it a new vital influx. New Thought brings new life. *Vitality* is filled with thoughts gathered fresh from the fields of eternal life."

The *Occult Truth-Seeker* is the name of a monthly magazine devoted to the investigation of all occult phenomena and the demonstration of psychic healing. Edw. E. Gore, editor and publisher, Lawrence, Kan. \$1.00 a year.

It is publishing in installments the ancient book of black magic, entitled "The Grand Grimoire." This alone is worth the cost of a year's subscription.

The *Oracle* is the name of an astro-psychic monthly advocating scientific Astrology, Palmistry and occult sciences; published by Prof. W. Monroe, 1032 Market St., San Francisco, Cal., at \$1.00 a year. For sale at this office.

THE PHILOSOPHY OF MENTAL HEALING, by Leander Edmund Whipple. 234 pp. \$1.25. New York: Metaphysical Pub. Co. For sale at this office.

"Romance of the Red Star" is interesting as a novel—being a comprehensive history of man as a spirit here and hereafter. It contains 572 pages, and is substantially bound in cloth. For sale at this office. Price, \$2.50; postage, 20c.

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The Watseka Wonder.

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Ye stood mid the battle's din,
In the morn of life, its hot, hot noon,
And now in the twilight dim,

I see the star uprising,
It heralds another dawn,
And afar on the hill-tops golden,
I hear the angels' song.

Oh, steadfast souls and faithful,
Strong shall ye be to do,
Until life and its labors ended,
The work you did pursue.

Wave high Truth's snowy banner,
Of life beyond the grave,
From the night of Superstition,
It shall the wide world save.

Be ye like the tree undaunted,
Neither wind nor storm shall fell,
For ye do the work of the angels,
And ye will do it well.

Until that golden morning,
Beyond life's work and din,
In the sweeter fields elysian,
Ye both shall enter in.

Enter as risen spirits,
To return again to earth,
And help its myriad thousands,
Attain life's grander birth.

MAY FANNING.



The Editor is not responsible for the opinions of correspondents.

Washington State Ass'n.

TO THE EDITOR:

We have just closed a most successful camp-meeting, lasting five weeks, closing with our State Convention on Sept. 1 and 2, in which was represented eight chartered societies. We have decided to own a camp-ground next season, and steps have been taken to realize it, as the Spiritualists up here do not know what "fail" means.

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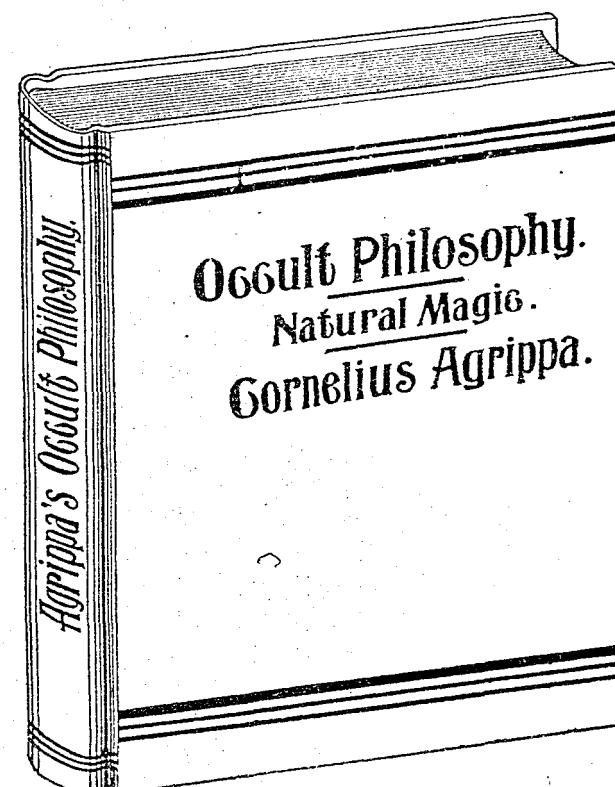
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For the Legs	♍ Virgo	Aug 23 to Sept 23
For the Feet	♎ Libra	Sept 23 to Oct 23
For the Head	♏ Scorpio	Oct 23 to Nov 22
For the Neck	♐ Sagittarius	Nov 22 to Dec 21
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PHILOSOPHICAL JOURNAL

(Established in 1865.)

THOS. G. NEWMAN, General Manager,
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Local News Summary.

Folsom 3044.—This is the number of the telephone at the office of the PHILOSOPHICAL JOURNAL.

Mrs. Ada Foye is yet located, and is still giving readings in her parlors, 1423 Market St., San Francisco.

Mr. C. V. Miller will give a materializing seance at his residence, 1084 Bush St., San Francisco, on Thursday (Sept. 18), the entire proceeds of which will be donated to the propaganda fund of the State Association.

The Mystic Sale heretofore announced to be held by the Ladies' Aid Society of San Francisco, has been postponed to the first week in November. Place and time will be announced hereafter.

Mrs. R. S. Lillie has removed her residence and may hereafter be found at 1896 Geary St., San Francisco. Her many friends will be glad to be informed of her new location.

Mr. and Mrs. H. C. McClure have removed to 1116 Vallejo St., San Francisco, where they will be glad to welcome their friends.

Mr. C. V. Miller has opened an art store at 568 Geary St., near Leavenworth, San Francisco.

Mrs. Green, a Spiritualist forecaster of human destiny, has arrived here from the East, and is located at 720 Leavenworth St., near Sutter, San Francisco. She uses a radiating psychoscope in giving readings.

The Annual Election of officers of the Ladies' First Spiritual Society will take place Oct. 1, 1902. We earnestly request all members to be present at this meeting. **ANNIE WADSWORTH, Sec.**

Mr. D. L. Isgrigg, from Dunsmuir, Cal., a Spiritualist who formerly came from Cincinnati, Ohio, with his interesting family, has located at 2208 Fulton St., Berkeley, Cal., and we hope will receive a hearty welcome from the Spiritualists in that locality.

Mr. Allen Franklin Brown has been engaged as an organizer by the California State Spiritualist Association, to work for the interest of the Cause at large. He is also a duly authorized agent for the PHILOSOPHICAL JOURNAL and empowered to give receipts for subscriptions and advertising in the JOURNAL.

The Directors of the California State Spiritualists' Association are elated with the prospects for the coming year. Already one application for a charter has been received, viz: from the Society of Spiritual Progression of Los Angeles, with a list of 30 members, of whom the following are named as officers and directors: B. K. Bowen, president; E. E. Campbell, vice-president; Ira Gifford, secretary; W. T. Button, treasurer; Mary C. Vlassek, E. E. Colwin, Nellie Button, A. H. Bond and Jas. E. Hews.

Many calls for the State Organizer have been made, and Mr. Brown has been kept very busy attending to them.

Last Wednesday evening he visited the Oakland Spiritual Society, where he was warmly received, and on Friday evening he delivered an address at Mr. and Mrs. Eberhardt's hall in the Mission, where he will speak again next Friday evening, and expects, with Mr. and Mrs. Eberhardt's kindly help, to organize an auxiliary society.

On Sunday morning he was cordially received by the I. F. T. Bible Spiritual Society at 909 Market St., and from there passed to the Children's Progressive Lyceum, where he took an active part in the work of reorganization.

In the afternoon he again visited Oakland and addressed an enthusiastic audience under the auspices of the Union Spiritual Society, returning in the evening and addressing a splendid body of Spiritualists at the hall of Mrs. C. J. Meyer on McAllister St.

Next Sunday he speaks before the Spiritual Temple Society of Oakland, at the invitation of Mr. Van Luvén. Let the good work go on, and let every Spiritualist, wherever located, aid it by work, money or suggestion. All kinds of help are welcome, and each believer in spiritual faith and philosophy can do something, and if each does something, before a year passes we shall have an organized body of Spiritualists, and of whom we shall be proud.

PRESS COMMITTEE.

The Oakland Spiritual Society met at Unity Hall, 356 1/2 Isabella St., on Sept. 10, Vice-President Orth in the chair. Mr. Allen Franklin Brown answered questions to the satisfaction of all present. **Vox.**

At Friendship Hall, 335 McAllister St., San Francisco, last Sunday, Mrs. C. J. Meyer held a spiritual meeting. Mr. Allen Franklin Brown gave a fine lecture on the subject of "Immortality," selected by the audience, which he handled in a masterly manner. The State organization may well be proud of having secured Mr. Brown as an organizer. Mrs. Darms gave an inspired poem, after which Mrs. Meyer gave excellent tests to all.

The Mystic Sale for the benefit of the Ladies' Aid Society has been postponed for a few weeks. All donations thankfully received. Any bundles will be sent for if the secretary is notified at 420 Eddy St.

The State Organizer writes as follows: "I have found an interest in the plans of our State Association, and an enthusiasm for its success that promises a certain accomplishment. I have addressed eight meetings since the convention, four of them on Sunday.

"I have received a generous greeting and kind treatment from all, both in and outside the State Association. The Children's Lyceum should be encouraged, and I am ready to organize such wherever there is an opportunity." **ALLEN FRANKLIN BROWN, State Organizer.** 1429 Market St., San Francisco, Cal., permanent address.

Santa Cruz.—The Unity Spiritualists held meetings in Farmers' Union Hall, Sunday, Sept. 7. At 2:30, conference and healing circle, and at 7:30 musical selections by A. S. Howe of Boston, who also gave a grand lecture on "The Utility of Spiritualism." Mrs. Howe followed with messages to each one present which were readily recognized as correct.

Mr. Howe lectured at 7:30 on Sunday, Sept. 14; subject—"Practical Spiritualism." He also favored the audience with two vocal solos. Mrs. Howe followed with messages and all were recognized. Next Sunday's topic will be: "The Moral and Religious Side of the Spiritual Philosophy." Circle for conference and healing at 2:30 each Sunday.

Mme. Young interested skeptics at 605 McAllister St., San Francisco, last Sunday evening, by giving them startling psychometric readings and spirit messages, after an interesting lecture by Mrs. Sarah Seal.

Prof. Willy Reichel, of the Academy of Magnetic Science in Paris, France, is now in Los Angeles, and may be addressed in care of John Bartholomsky, 226 So. Spring St.

Mrs. R. S. Lillie resumed her course of inspirational lectures last Sunday evening at Covenant Hall, Odd Fellows' Building, under the auspices of the Society of Progressive Spiritualists. The hall was well filled; President Lilich in the chair. Mrs. Lillie spoke on the subject of "Earthly Progression," showing that in every respect the world is now better than ever before, and that this progress has been steady through the ages, and that therefore we can reasonably expect each succeeding age to be better than the preceding. She said: "As selfish as men are, there is more of the altruistic sentiment abroad than ever before. War is being succeeded by arbitration, tyranny by fraternity, and degradation of the masses by that bright star of hope which proclaims a better era to come." An improvised poem of great beauty was given on the subjects of eternal progression and our heavenly home.

Mr. Brown, the State Organizer for California, lectured for the Union Society at Fraternal Hall, Oakland, on Sunday, Sept. 14, at 3 p.m. Mr. Brown also read psychometrically for a number of people in the audience. In the evening Mrs. Stephenson lectured and spirit messages were given through Dr. Stewart.

Sunday, Sept. 21, at 3 p.m., G. Denison Keeler, M. D., will lecture on "The Spirit World." Mrs. Stephenson will lecture in the evening, and Mrs. Stewart will give messages.

A lyceum will be formed next Sunday at 2 p.m. Every child will receive an illustrated book of poems as a souvenir.

Mrs. C. Wermouth gave convincing spirit messages and tests on Sunday evening at Scottish Hall, 117 Larkin St., San Francisco. The meeting was well attended. By requests these meetings will be continued during the Winter months.

The I. F. T. Bible S. S. and Church held its regular meeting last Sunday at 909 Market St., San Francisco. In the morning we had an old-fashioned feast of good things. Allen Franklin Brown, State Organizer, delivered an inspired invocation. Mrs. Ella York gave some good tests and read articles, a new phase of her mediumship. Mr. Carl Eberhardt, Mr. Wheeler and Mrs. Stephen gave tests. Our society is building up rapidly. At 8 p.m. Mrs. Gillingham and Mrs. Harrison-Seward of Fresno and Mr. Wilson occupied the rostrum.

Mrs. M. L. Bowker, *Fin. Sec.*

Mrs. Small's daughter accidentally fell and broke several ribs, and was again taken to the hospital on Monday.

The Sunflower League will hold a meeting on Thursday, Sept. 18, at 3 p.m., at the residence of Mrs. C. Wermouth, 416 Golden Gate Ave. Important business will come before the meeting.

The Mediums' Protective Association held its regular Board meeting on Saturday evening, Sept. 13. After initiating two new members, an hour was devoted to communion with our spirit friends through the mediumship of Dr. W. H. Davis, Mrs. Carrie Wermouth and Mrs. Sadie Eberhardt.

W. T. JONES, *Pres.*

Belief was the topic upon which Henry Harrison Brown spoke last Sunday evening, in Odd Fellows' Building. Belief, he said, molded character; therefore it was the important thing in one's life. Thought being creative, that which one believes creates his external conditions. Next Sunday his theme will be, "The Coming Man"; 8 p.m. sharp.

The Mission Lyceum.—Mrs. Eberhardt has kindly offered to give it a benefit in her hall, 3250 22nd St., San Francisco, on Wednesday, Sept. 24. An invitation is extended to all.

Last Sunday Mrs. Eberhardt held her usual meeting and entertained a good audience with spirit messages and psychometric readings.

A Spiritual development circle was held on Sunday, Sept. 14, at 2 p.m., with gratifying results. It will be held regularly each Sunday at 2 p.m., at the home of Mrs. F. A. Logan, 1218 Railroad Ave., Bay Station, Alameda, Cal. All seekers for truth are welcome. **CORR.**

The Leaflet entitled "No Taxes on Mediumship" should be kept on hand by mediums everywhere, ready for instant use in case of attempted interference by meddlesome and ill-disposed persons. We can supply them at the following prices: 20 copies for 10c, 50 copies for 20c, 100 copies for 35c, 500 copies for \$1.50, postpaid. Postage stamps may be sent, if desired. Use them freely. Scatter them by thousands.

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Epilepsy has baffled the medical world since the time of Hippocrates, and not until the Eminent Specialist, Dr. Green, patiently worked out his great cure, has a positive cure for Epilepsy been known. The Doctor has used it in every case of fits he has treated in the past five years, hundreds of whom had tried everything they could hear of before taking his treatment, and he has yet to find the case, not due to injury, that it will not cure.

Mrs. Lizzie Green, of Boston, says: "I cannot thank you enough for my deliverance from that terrible disease, Epilepsy. I had suffered with it for 30 years and had tried everything I could hear of, but the attacks only grew harder and more frequent. I had given up all hope, when one of my neighbors told me of your great cure. I should not have written this if she had not urged me, for I had been fooled so often that I had resolved to pay out no more money. God bless her for urging me, for you cured me and saved me from a life worse than death." Do not experiment longer with "Free Cures" and worthless nostrums containing injurious narcotics, etc., but write at once to Dr. Charles W. Green, 220 Monroe St., Battle Creek, Mich., for full particulars of this great and tried Remedy. It will cure you and brighten the rest of your life. Write at once, giving full facts about your case; the doctor will tell you exactly what can be done for you. Remember the treatment is positively guaranteed.

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Societies and Meetings

Society of Progressive Spiritualists

Holds regular meetings every Sunday evening at 7:30 p.m., in Covenant Hall, on the third floor of the Odd Fellows' Building, corner of Seventh and Market Sts. Mrs. R. S. Lillie is engaged as the speaker for the present season.

Ladies' Aid Society business and social meetings every Wednesday at 2 p.m. in headquarters of the State Association, 305 Larkin St. Take elevator.

Children's Progressive Lyceum meets every Sunday morning at 909 Market St., San Francisco, at 10:30. Free spiritual library. Visitors welcome. **C. H. WADSWORTH.**

The Independent Free Thought Bible Spiritualist Society meets at 909 Market St., S.F., (front hall), every Sunday. 11 a.m. meeting, free. 2 & 8 p.m., spirit messages by local mediums. 10c.

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THE PHILOSOPHICAL JOURNAL

Entered as Second-Class Mail Matter, at the Post-Office in San Francisco, Cal.

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VOL. 39. T. G. NEWMAN, EDITOR. SAN FRANCISCO, CAL., SATURDAY, SEPTEMBER 27, 1902. 1429 Market-st. Between 10 & 11th-Sts. No. 39.

TRUST.

My little one lays his hand in mine,
And knows neither fear nor care,
Instinctively trusting to my love
To keep him safe everywhere.
I would be like him, oh, Father,
With my hand held close in Thine;
And trust all the way before me
To a love that is stronger than mine;
To a knowledge that will not fail me,
However dark may be the way;
I'll hold to thy hand, my Father;
Lead me to the perfect day.
FLORENCE SHAW KELLOGG, Fay, Kan.

BORDERLAND.

A Dream Fulfilled.

As though in fulfillment of a dream her husband had some time ago, Mrs. Catherine Donovan, wife of Bartholomew Donovan, superintendent of repairs in the Department of Public Buildings, Lighting and Supplies, died at her home, 119 East 105th St., about a week after, of heart failure, superinduced by rheumatism, with which she had been suffering for the last two weeks.

Mr. Donovan frightened his household by relating a dream he had in which he saw his wife lying dead in a coffin. The dream was so realistic that as soon as he awakened he visited the room in which his wife lay ill, and satisfied himself that it was not an actuality. In church, a few hours later, he was startled when he heard a request, that prayers be said for Catherine Donovan. Although this was not the Catherine Donovan who was his wife, he was greatly disturbed, and was still further annoyed when friends of the family inquired after Mrs. Donovan. His unsettled mental condition was noticed by his wife, and she asked him what was worrying him, persisting in her inquiries until he had told of the vision and the happening in the church.

Mrs. Donovan laughed away his fears and assured him she was not then near death's door, nor did she anticipate her illness would result fatally. In fact, she was so sanguine of her recovery that she really began to improve, and had so far regained her strength that on the Friday evening she asked her daughter to trim her bonnet so she might wear it on the Saturday, as she intended going out to buy a birthday present for her grandson.

The husband, however, was troubled about his dream, and each morning he visited his wife's bedside on arising, to satisfy himself

that his foreboding had not come true. One morning, however, he looked into her room and saw her sleeping, as he supposed, but he could not hear her breathing, as on other mornings, and, fearing she might have suffered a relapse, he hastily summoned the family physician. The doctor pronounced the woman dead.

Mrs. Donovan was 58 years old, and, until her recent illness, had always enjoyed good health.—N. Y. Herald.

Seance with Edward Earle.

R. A. DAGUE.

In a preliminary way let me first remark that I am a member of the Unitarian Church, but was converted to a belief in Spiritualism 35 years ago through the mediumship of a good old Methodist. I have, for a third of a century, given spiritualistic phenomena the most careful and critical investigation of which I was capable. I have attended the seances of nearly all the more prominent mediums in America. I am familiar with all the phases of mediumship, though not a medium myself. Without disparaging any of the scores of excellent psychics of the country, I am willing to be quoted as saying that Edward Earle is the greatest independent slate-writing and test medium I have ever investigated.

I have attended about 30 of his public seances, and have had 10

private interviews with him during the past seven years. Five or six of those ten times I went to him with my own slates. They never left my hands, and sometimes he only touched the tips of his fingers to the frames (in order to form a magnetic connection, he said), and in about 30 minutes the slates were filled by writing, in which names, dates, events, places, etc., were given, to which the names of my departed friends were appended. It were impossible for Mr. Earle to possess the information I have thus received.

On July 16 in the presence of 50 or 60 people, and in a bright gaslight, Earle suspended from the chandeliers, over the heads of the audience, 12 clean slates. He did not touch them till they were taken down about 30 minutes later. They were filled with writing in the English, Danish, German and French languages, and in yellow, green, blue, purple and white colors. The writing consisted of short messages addressed to persons in the audience, and a name was signed to each. Every message was recognized by some one.

In addition to the slates suspended to the chandeliers, he took two other slates, one of them containing an announcement of his next meeting, in large letters made with chalk that had been resting on the mantel.

At his request a gentleman handed this slate to the medium; he placed another with it, slipped a

rubber band over both, and dropped them into a lady's lap. Being examined a few minutes later, nothing was upon them but the chalk marks. The lady again took them, and they were in plain view all the time. A few minutes more elapsed, and when opened they were filled with messages in all the colors of the rainbow, and the spirit writing was over the chalk marks, thus proving conclusively that the messages went on the slate after the marks made by the chalk.

The phenomena was absolutely convincing. I have witnessed all the tricks of the prestidigitator, am well read up on legerdemain and sleight-of-hand exhibitions, know something of hypnotism, and am familiar with the methods of bogus mediums; but the marvelous slate-writing in the presence of Edward Earle cannot be explained.

Alameda, Cal.

Object of Spirit-Communism.

WM. J. COWEN.

Spiritualism occupies a broad plane of thought. The scientist, the geologist, the students of nature, the doctor, the politician, the philanthropist, can study the philosophy of Spiritualism and find therein that which will satisfy his desires. For this reason, Spiritualism reaches out and embraces the whole world; Spiritualism is all fact. It does not deal with visionary surmises. Every fact must be demonstrated before it can take its place in the encyclopedia of spiritualistic knowledge. If an assertion is made, the truth is behind it to verify and substantiate that assertion. Careful investigation is made into every new phenomena of nature and of occult force and the laws which govern its manifestation are carefully studied so that the truth regarding it may be ascertained. Every phase of mediumship has been critically examined and considered by the most scientific minds of the age.

We are often confronted with such questions as these: Supposing there is a world of spirits, is it our prerogative to pry into the hidden mysteries of the universe? Of what use is Spiritualism to the world, allowing the claims of Spiritualists, regarding the communion of spirits with mortals to be true? If the spirits can communicate with us, what particular benefit can we derive from that fact? and many more of like import.

We will endeavor to answer a few such questions in this article, beginning with the last-mentioned inquiry, which is the question most frequently asked of Spiritualists, and which is, in our estimation, a very foolish one.



Aspiration—Communing with the Spirits.

Much attention of late has been directed towards the northwestern portion of the American continent. Alaska, a territory formerly considered of little value, is now claiming its share of attention from the inhabitants of the world. "The Klondike" is a phrase familiar to every man, woman and child in the United States. The discovery of gold has drawn thousands to this inhospitable portion of the earth. The desire to acquire wealth will cause the human race to endure many hardships, encounter many difficulties, nay, to risk life itself for the possession of the yellow dust. Many go to the Klondike never to return. Many perish attempting the passage of the Chilkoot pass. Some have returned with enormous wealth, adding fuel to the excitement. After 19 years of absence from his home in Kansas, the noted Johnny Dalton is again in our midst with a fund of information regarding this mysterious territory. Are we not glad to meet with him again, to listen to the tales of a far-off land? During his absence, were we not glad to receive the letters which he wrote to us from a territory many thousands of miles away? What foolish questions, you say. Even so, we admit that they are, but they are no more foolish than those which are asked regarding spirit communion.

There is not a family in the whole world but which has been visited by the messenger of death. Some member of the family circle has been removed to another sphere of existence and we miss their presence. A father, or a mother, or a brother, or a sister, a wife, or a husband, or some more distant relative, has been removed from our midst by the hand of death. Those with whom we were wont to associate are no longer in our midst. We wonder where they are. We have a vague idea that they are angels, and that they live in a place, or condition, called heaven. We would like to hear from them and learn how they are getting along. Our hearts yearn for some token of the loved ones, some sign from the mysterious land of spirits. We are taught that the dead do not return and that they are lost to us forever. What would we not give for just one communication, one message, one small letter from our loved ones; something that would tell us they still live and are happy in their new existence. Is this a foolish wish? We think not. It is only natural that we should desire to gain some knowledge of our friends who have passed from earth.

This, then, is the object of spirit communion. The spirit world has established a system of letter writing, so to speak. Some of you are chosen as postmasters; these we call mediums. You go to the medium, and you mention your request. He dispatches a messenger boy for your friend in the spirit world. Soon your friend comes. He writes you a message upon the slates signs his name, proves his identity, tells you some of his experiences of the new life which he is enjoying. At last our desire is attained, our wish gratified. We have at last received a token that our loved ones whom once we thought lost forever, still exist in the world of spirits. We rejoice that our spirit friends can and do communicate with us. This much has the spirit world accomplished. This is what Spiritualism is doing for the human race. This is the benefit to be derived from spirit communion.

Texas State Convention.

The fifth annual meeting of the Texas State National Association was held in the Spiritualist Temple, Galveston, on Sept. 5, 6, 7 and 8, 1902. Of the 13 chartered societies, 8 were represented by 17 delegates. Committees were appointed on Friday, Sept. 5, and the report of the officers for the year were read. President John W. Ring urged a continuance of the missionary work which had been done during the year by Mr. and Mrs. Geo. W. Kates, Mrs. Georgia Gladys Cooley and Mrs. Laura B. Payne, saying that to encourage the already chartered societies who are not strong enough to keep a regular speaker, by the visits of regular missionaries, is the proper thing to do, and that on these tours of the State other societies can be formed.

Secretary Mrs. Nettie M. Wood likewise dwelt upon the importance of this missionary work. The finances for the year were, receipts, \$804.24, of which \$689.15 was collected by missionary work. Of this amount \$621.15 has been spent in missionary work over the State; there remains, after all expenses, including an indebtedness which has hung over the Association for some years, are paid, a balance of \$80.05.

Friday night a city official made an address of welcome which was responded to by Mrs. Laura B. Payne.

Saturday the revision of the Constitution and By-laws occupied some time.

The Committee on Resolutions reported:

"WHEREAS, Modern Spiritualism is the recognition of universal principles operative in Nature, immortality a fact in Nature, and spirit communion the avenue through which continuity of life is demonstrated; we submit the following resolutions as touching topics uppermost in progressive thought:

"Resolved, (1) That Spiritualism teaches that there is a spiritual world of varying grades in correlation with this world which is as tangible and real to those living in that world as the earth is to us.

"(2) That Spiritualism teaches that the event called death is not disastrous, nor a penalty for sin, but an event as natural as birth and calculated to let us into a world of unlimited possibilities.

"(3) That there is a higher system of ethics than has yet been recognized by State or Church; that when we look as carefully after those who bake our children's bread and wash and iron their clothes as we do on the system of ethics we teach them, the oncoming generation will rise to a higher standard of health, morality and intellectual attainments than the world has as yet seen.

"(4) That as temperance consists in a moderate use of things beneficial and total abstinence from everything injurious, physical, mental and moral, and is essential to our well-being, we declare that intoxicating liquors, opiates, tobacco and all unnecessary stimulants should be avoided. That we are opposed to any law or laws in our Constitution, National or State, recognizing any system of faith under the guise of religion.

"(5) That all wars at this stage of human progress are brutal and morally injurious to the welfare of society, and that all international disputes should be settled by boards of arbitration, thus ushering in the era of universal peace on earth, good-will to men.

"(6) That capital punishment is a relic of barbarism wholly inimical to modern ideas concerning crime, causes and their cure. We favor abolition of the death penalty.

"(7) That compulsory vaccination is not only unwise, unconstitutional and un-American, but dangerous to health, causing eczema, erysipelas, cancer, tumors, syphilis, and often death.

"(8) That we view with gratification the awakening interest in the higher inspiration and guidance of the spiritual world, which, under the name of altruism, has taken such thorough hold upon numbers of the workers in our cause, and we feel that continual attention directed toward the working forces of altruism is deserved, looking to the amelioration of suffering everywhere. We urge special meetings be devoted to this purpose among our societies, and the proceeds thereof be given to the poor.

"Resolved, That we hereby extend the thanks of the Texas State National Association of Spiritualists to the Galveston *News* and *Tribune* for their courteous reports of our meetings; to Mr. Chas. Stedding and Mr. J. D. Pruessner for the palms and ferns which so beautifully decorated the Temple during our meetings."

The election of officers resulted as follows: Pres., John W. Ring, Galveston; Vice-Pres., W. Lenox Fox, Dallas; Treas., Wade M. Smith, Austin; Sec., Theo. Schirmer, Galveston; Trustees—Dr. J. F. McCarty, Comanche; Geo. A. Wilson, Houston; J. B. Jennings, Hillsboro; Mrs. C. W. Watkins, Dallas; Mrs. F. M. Overman, San Antonio. The President and Secretary both residing in Galveston, the headquarters for the year will be the Spiritualist Temple, Galveston, Texas.

Saturday night the Progressive Lyceum of Galveston presented the musical cantata by Mr. John W. Ring, "A Price for Beauty," and although it had been presented four times before, the Lyceum room was crowded.

Sunday morning at 9:30 the Progressive Lyceum was conducted.

ORDINATION.

At 11 o'clock the ceremony of ordination was performed, whereby Mr. M. D. Tenney of League City was made a "minister of the gospel of Spiritualism." Rev. Tenney is a man 77 years of age and has been a minister in the Methodist and Congregational churches for over 50 years. "I consider," he said, "that I have grown into Spiritualism as naturally as a child grows to manhood, and I am filled with vigor and strength when I think of the wondrous, yet natural, revelation which has come to me now." He was attended to the rostrum by little Helen Bock and Maxie Obitz, two wee tots clad in pure white, and in contrast to the aged candidate was a touching sight, which reminded one of the prophecy, "A little child shall lead them."

At 8:15 p.m. the auditorium of the Temple was filled with people for the lecture of Mrs. Laura B. Payne, "The World's Cry Heard by Spiritualism."

NAMING THE BABY.

At the close of the address the ceremony of "naming the baby" was performed. Mr. Ring approached the rostrum bearing a floral star of pure white, as the choir was singing from his composition for such occasions. Soon "Hail, hail, all hail the little child," sounded, and Miss Lillie Pither entered with the infant candidate in her arms, closely followed by

the parents, Mr. and Mrs. Albert Neidermann. "God's sweetest flowers are human—children," said Mr. Ring, "and we receive here one of the innocent and pure blossoms, that in your presence she may receive a name. We believe that by the concentration of the parents, of you as witnesses, and of the Society, that good influences will be attracted to this child, and we pray for such." He then placed the floral star on the breast of the child, and as a profusion of loose petals fell to the floor, pronounced the name, Alva. The child was then placed in the mother's arms, and she was very touchingly reminded of the responsibility of motherhood; then the child was placed in the father's arms, and he was admonished as to his pledge of protection to wife and child, and each were asked to within their heart renew the vows of love and constancy, that in perfect harmony of thought and act they might form a character of rare worth to the world.

The choir burst into an invocation chant, "Heav'nly Father and angels, pure and holy, we named thy gift for this station so lowly." Continuing, "Oh, may thy watchful, tender care be over her; oh, guide thou her aright"—it resolved into a bright vocal march, "Joy, oh, joy, attend thee, through thy life, short or long, and may grace and patience be thy virtue and thy song"; and the party passed out. Mrs. Payne pronounced the benediction.

MEMORIAL SERVICES.

Monday evening at sundown some 400 people assembled at the beach, near Lucas Terrace ruins, for memorial services of those who passed away in the great Galveston disaster of 1900. Appropriate addresses were made by Mr. John W. Ring and Mrs. Laura B. Payne; the entire crowd joined in singing "Nearer, my God, to Thee," which seemed to blend with the murmuring waves in solemn requiem, and each person present received a flower from the Society to throw upon the waves. "Let every hand," said Mr. Ring, "receive a flower and lovingly cast it upon the waves, for we are commemorating the dead of the world, for which the heart of the entire world has throbbed." Impressive to the extreme it was to see hundreds of people go down to the water's edge and cast a single flower or a garland upon the waves, just as the sun was sinking, to remind one of the thousands who had sunken into the arms of the death angel on that eventful night of two years ago.

At 8:15 p.m. the convention was formally closed by President John W. Ring, after addresses by Mrs. Laura B. Payne and Rev. M. D. Tenney. Mrs. Payne said in part: "Spiritualism may never be organized, but the people who have been made glad by the comfort found in the knowledge which Spiritualism affords, will soon grow into such complete organization that it will be a well-equipped ship to sail on the seas of human existence, and dispense the sacred cargo of love manifest in life's realities, of truth in life's every way and knowledge, peace and power to each child of earth. Texas is starting right with a thorough organization, and with well directed missionary work, such as has been done during the past year, local speakers will soon be in every city and the country, fed on the manna of Spiritualism, for which it is already hungry."

Rev. Tenney said, during his address: "I am so glad that after all these years of ministering faith

to the people, that I am blessed with this knowledge, that I may add it to the faith of many as I have added it to my own. The world craves knowledge and comfort, which was promised by the great teacher of Galilee, and in Spiritualism it is found. She occupies the minds of thinkers the world over, and will eventually, and much quicker than we sometimes think, be the thought of the people everywhere.

The music during the convention by the Quartet Choir of Galveston, with Mrs. J. J. Blood as organist, was a pleasing feature, and the members of the choir are worthy of mention. The missionary work is to be continued as best we may, and we do hope for the time when adjoining States will be so organized that they can use the missionaries up to our boundary, and then let us have them rather than have to pay railroad fare from far distant places for them to come to our State.

JOHN W. RING, Pres.

Spiritualism a World's Need

MRS. LAURA B. PAYNE.

To every age, to every clime, and to all people, comes the answer to each urgent demand. It is the law of life, and we see it manifest everywhere, that out of the great storehouse of Nature is furnished the answer to every cry, the supply for every need. This is true in every phase of existence—from the worm that crawls at our feet, to the highest intelligence; from the ant hill, with its hurrying, industrious community, to the most exalted planes of intellectual and spiritual operation. Glancing along down the past ages we find that out of the aspiration of the soul and the desire to know something of the life unseen, have arisen those creeds upon which the religions of the world have been based, and every religion has been peculiarly fitted to the age in which it flourished, and to the intellectual and spiritual condition of the people of that time.

In the very nature of things it could not be otherwise, for man can no more formulate a creed or create for himself a God beyond his mental capacity, than he can construct a boat or ship beyond his mental capacity. The reason man formerly navigated the streams with a log raft was because he did not know of a better means, nor did his necessities demand better at that time. The reason why he first used the ox cart for transportation, instead of the railroad train, was because he knew how to make a cart and did not know how to make a railroad train. Then, at that time the cart answered his needs as to transportation better than would the train. And thus it is with everything concerning human progress, religiously, politically and socially.

But it is of religion that I wish particularly to speak. Some urge that Spiritualism is not a religion. It is not in the sense that its adherents must be bound by creeds and dogmas, or that they shall worship some personal deity, but inasmuch as it meets the requirements of mankind at the present, morally and spiritually, it may be termed a religion. In my opinion, it is the religion which corresponds to this wonderful age in which it was born and to man's present intellectual and spiritual development. As in the religions of the past, mankind sought and found that which satisfied his soul; so to-day a question-

ing, critical world, no longer contented with faith alone, looks to Spiritualism for a demonstration of its claims of the church that the soul of man exists after the change called death.

Spiritualism is in a sense a religion, and never in history has any religion or any teaching filled a greater demand, answering in so many ways the world's cry, as does Spiritualism. It demonstrates through its phenomena that much of the teaching of the popular church is erroneous, consoles the mourner in her hour of grief, and proves to the materialist the fallacy of his doctrine.

Theology has long taught the doctrine of an angry God, a scheming devil and a burning hell. It has refuted that and made happy many a poor soul who constantly stood in fear of those creatures of ignorance. Amid the sound of weeping, when the whirlwind of destruction robs us of home and loved ones; by fireside, where stands the vacant chair, and at the grave-side, mingled with the thud of falling clouds, its voice of sweet assurance that there is no death, drives back the demon of despair and bids the sorrowing ones look up. The world was fast approaching materialism. Thousands had, like the great Ingersoll, come to the conclusion that "life is a narrow vale between the cold and barren peaks of two eternities," when Spiritualism came controverting their theories and proving to them that just beyond the cloud-rift lay the fadeless fields of beauty, and that beyond the veil they should clasp hands with their loved ones.

Spiritualism touches and answers every vital question concerning humanity to-day. We believe that reform should come from within; that every man is his own savior; that the highest code of ethics is the purification and spiritual unfoldment of self, and the best religion, that which makes practical the Golden Rule. Spiritualism seeks to prepare the world for the inauguration of a social system whereby every man, woman and child may have a home, and where all may be enabled to earn an honest living. It hears the cry of want and suffering that comes from the poor and distressed the world over, and especially does it hear and list to the cry of the thousands of children in mills and factories, toiling their young lives away for a crust of bread, remembering what Jesus said of such: "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." And through its press, its platform, and in every possible way, it is striving to make the world a better place in which to live, and to answer the cry that continually rises from the grief and poverty-stricken world.

Theories of Telepathy.

In his book on telepathy, Dr. Osgood gives the latest scientific theories, including his own, as to the manner in which these messages are sent and received. He says:

"Telepathy has been the subject of careful study and experiment comparatively only a few years. And it can hardly at this early date expect better treatment at the hands of its critics. The theories or hypotheses that have been put forward regarding the method by which this telepathic influence or impact is conveyed may be noted as follows:

"That of a vibratory medium, always present and analogous to the atmosphere, for propagating sound or the universal ether propagating light,

"An effluence of some sort emanating from the persons concerned and acting as a medium for the time being.

"A sixth sense.

"A duplex personality or subliminal self.

"As regards the vibratory hypothesis, it would demand a variety of media to convey separately something corresponding to the sense of sight, the sense of hearing, and to each of the other senses, touch, taste and smell, as all these senses have been telepathically transmitted.

"Or else there must exist one single medium capable of transmitting these many widely different methods of sensation separately. Such a medium must also possess the power of penetrating or acting through intervening obstacles. And lastly, in addition to numerous apparently insurmountable difficulties and insufficiencies, there is no proof that any such vibratory medium exists.

"Regarding a vital effluence or some physical emanation or aura belonging to each individual, and by means of which communication is possible between two persons separated by too great a distance to permit communication by ordinary channels, it is at least conceivable that such an aura or personal atmosphere exists. And by some it is claimed to be demonstrated. But, admitting its existence, that it would be capable of fulfilling the numerous functions demanded of it in the premises is doubtful.

"That the telepathic intercommunication is accomplished by means of the sixth sense—a sort of compound of all other senses, with added powers as regards distance and intervening obstacles—was a hypothesis which has been urged by some, and is at least intelligible. But there is a large class of facts which utterly refuse to fall into line or be explained by this hypothesis.

"The hypothesis of different strata of personality—of a second or subliminal self—is the one which best fulfills the necessary condition, and it also harmonizes the greatest number of facts when arranged with reference to this idea. There is also real substantial evidence that such a second personality actually exists.

"We have considered the evidence which points to the fact, or at least the theory, of a subliminal self or another personality in some manner bound up in that complicated physical mechanism which constitutes what we term the individual.

MANY INCIDENTS CITED.

"We have seen that there are weighty proofs that such a secondary or subliminal, or if you choose so to designate it, supranormal, self actually exists, and that it exhibits functions and powers far exceeding the functions and powers of the ordinary self.

"We have seen it expressing its own personal opinions, its own likes and dislikes, quite different and opposite to the likes and dislikes of the ordinary self, having its own separate series of remembered actions or chain of memories, its own antecedent history, and its separate present interests, and especially performing actions altogether beyond the powers of the ordinary self.

"We have seen it going out to great distances, seeing and describing scenes and events there taking place—for example, Swedenborg at Gothenburg witnessing the conflagration of Stockholm; Dr. Gerault's clairvoyant maid-servant, Marie, in France, seeing the sad death of her neighbor's son, Limoges, the rope-maker, while serving in the Crimea; and also the serious illness of Dr. Gerault's military friend in Algiers.

STRANGE CASE OF FITZGERALD.

"Fitzgerald, of Brunswick, Me., saw and described the Fall River fire three hundred miles away, and Mrs. Porter, at Bridgeport, Conn., described the burning of the steamer Henry Clay while it was occurring on the Hudson River near the village of Yonkers.

"We have seen this same subliminal

self in the case of Mr. Stead going out and acquiring desired knowledge relating to the location, occupation and needs of persons from whom he desired such information, and bringing it back and reporting it by means of automatic writing.

"Again, we have seen this subliminal self in the case of Mrs. Newnham perceiving the silently written and sometimes even the unwritten questions of her husband, and automatically writing the answers, and we have seen it producing hallucinations of hearing in the case of Leonore, causing Leonore to hear a voice reproving her for her flippancy.

"It will be seen, then, how wide and important is the range of phenomena in which the subliminal self appears as an active agent, impressing its own special knowledge, however acquired, its ideas, pictures and images on the primary self, and causing them to be perceived, remembered and expressed by it."

Many other remarkable incidents are given by the Society for Psychical Research to substantiate its claims of the practical wonders of telepathy.

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[Established in 1865.]

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SAN FRANCISCO, SEPTEMBER 27, 1902

The Marvelous Future lies just before us, and we stand, as it were, upon the very threshold, peering into the vast and boundless age, trying to discover and utilize some of its treasures and wonderful resources. Indeed, "to be living is sublime."

The Human Spirit is ever-existent and indestructible. It inhabits the body for the purpose of manifestation and development. Death is like taking the hand out of a glove. There is nothing in that to fear or cause alarm to any one. Fear of death is but a phantom created only to scare mortals, and subject them to slavery. Stop fearing death. It is a friend which introduces us to a higher state of being.

The World is ripe for the spiritual harvest. The people are tired of the old fables, doctrines and dogmas of past ages, and are hungry for the truths, light and life of the ever-advancing and progressive present. If the money were only at our command—how soon we would put laborers at work offering the truths of Spiritualism, demonstrated by facts, without money and without price, to those who would gladly receive such "good news" or "glad tidings" of real life beyond death. Where are those who have been enriched by the spirit world, and who have faithfully promised to aid the Cause with their wealth? Each asks: *Where are they?* Now is the time for them to fulfill their promises. So many put it off, and say they will do it in their last "will and testament"—but alas! then the heirs or the courts may prevent it. Do it now—to-day—when you can,

Marconi Honored.

Telegraphic dispatches announce on Sept. 19 that Marconi submitted to the Italian government plans for the erection of a wireless telegraph station, to cost \$140,000, for establishing connection from Italy with the British and American stations. On submitting these plans to Parliament, King Victor Emmanuel bestowed the Cross of the Order of the Crown on Marconi.

The Chicago *Chronicle* makes some suggestions relative to the future use of Telepathy, which may supersede the telegraph, the telephone, and also Marconi's wireless system of telegraphing. It says:

Even the most stubbornly materialistic scientists are now disposed to admit that the mental system of wireless telegraphy, which is known as telepathy, is no longer a theory but a fact. The experiments of Dr. Binet-Sangle have convinced the most tenacious objectors that the telepathic theory is veridical.

It is very likely, however, that if Marconi had not devised his apparatus for electrical signaling without wires, the opposition to telepathy would still be stubborn. The materialists who now accept thought-transmission as a fact do so upon the hypothesis that it is a species of Marconigraphy. That is to say, that the brains of the "agent" and the "percipient," as they are technically called, are in harmony—tuned to the same key—like the instruments of the wireless telegraph. In other words, that telepathy is a matter of molecular vibrations.

It makes no particular difference what the *modus operandi* of telepathy is, so long as the fact itself is established, and we have apparently reached a point where its authenticity is no longer disputed by anyone.

The problem which now confronts psychologists is to render the power of thought transmission practicable and reliable instead of a rather rare and unreliable phenomena, which is of small value, save for experimental purposes.

If the materialists are right in their hypothesis, science should find some means of attuning two brains to the same number of vibrations just as two tuning forks are harmonized. When that is done, we shall have wireless telegraphy without the intervention of Mr. Marconi or any other deviser of "coherers" and similar apparatus. The human brain will do it all.

Dr. J. M. Peebles performed the opening ceremonies of the Manchester Spiritual Alliance on Friday, Saturday and Sunday, Sept. 5, 6 and 7, at the Salford Spiritualist Church in Manchester, England. His stay in England will be very brief.

In a letter published in the *Two Worlds* of Sept. 5, he says:

Invitations to lecture are pouring in upon me from several quarters. I am already to give the opening lecture for the Winter course of the London Psycho-Therapeutic Society on Sept. 9. On Sept. 25 I am to deliver the first address of the season for the London Spiritualist Alliance in St. James' Hall, and I have been cordially invited to prepare and deliver an address before the members of the Victoria Insti-

tute, of which Sir George Gabriel Stokes, Bart. LL.D., Sc.D., F.R.S., is the president, and Professor Hull, F.R.S., the honorable secretary.

America calls a halt on the persecution of the Jews in Roumania. Secretary Hay, of the State Department of the United States, has stirred up the Powers of Europe by calling attention to the fact that in the Treaty of Berlin, which gave Roumania her independence, she was obligated to treat all her people alike, without reference to their political or religious opinions. That country now evades her responsibility by claiming that the Jews are not citizens, and prohibits them from earning a livelihood by its class legislation. America is now in a position to be able to call a halt, and all honor to it for this act of humanity. Roumania is disgraced before the world for her inhuman legislation and persecuting spirit.

Rabbi Voorsanger last Saturday paid high compliment to the U. S. Government for its prompt action in this matter. Every true American also applauds it.

An Earthquake made things lively in San Francisco and vicinity on Sept 17, at 4 a.m. The United States Weather Bureau has recorded on its charts that the shock lasted four seconds, and that the motion was in the direction of north and south. There were four distinct oscillations. At the Palace Hotel the guests were very much frightened. On the Market-street side of the building people rushed to the windows to see whether any of the tall buildings were falling, but no damage was done.

Another sharp shock was felt on Sept. 23 at 5:30 a.m.

Medical Tyranny is again apparent in England. J. F. Back, a Spiritualist lecturer, has been committed to jail because he would not submit to having his babe vaccinated, believing that it would inflict unnecessary torture upon the child, poisoning its system, the results of which might be apparent years to come. Spiritualism stands for liberty of conscience. Personal liberty it demands and will be satisfied with nothing less. This often entails persecution of its advocates; but it must be fully realized in the near future. The world is growing to it.

Be Strong.—Far better is it to lose things, to forego imagined personal rights, than to have one's face disfigured with wrinkles and blemishes which tell of general mental and physical weakness caused by fretting.—*The Sermon.*

Those who Know themselves to be owing this office for subscription or advertising are respectfully requested to pay the same.

Mme. Montague in a letter dated London, Eng., Sept. 6, 1902, writes as follows:

I have booked my passage by the Royal Mail Steamship "Majestic," the White Star Line, which leaves Liverpool for New York on Oct. 15. I have taken an unlimited railway ticket by the Great Northern Railway of the United States, which will allow me stoppages wheresoever I please en route.

Therefore, I will not arrive in California for some time, as I propose stopping at Boston, Chicago, St. Paul, Spokane, Seattle, Tacoma and Portland, Ore., before reaching San Francisco. I have grown so homesick of late that I look for my return to dear old California with much joy and happiness. I have made hosts of friends in England, spread the work, and established a new center.

Words cannot express the kindness and generous welcome with which I have been greeted everywhere, and on the eve of my departure I am honored beyond measure by all sorts of distinguished gatherings to wish me God-speed, and by the presentation of a purse of gold to defray my expenses. My last public appearance here will be before the London Spiritualist Alliance, the finest body and greatest Institution representing our Cause, in the whole world. I made my first "bow" to the British public from their platform, and it is a touching, grateful tribute to my work in this country to bid my farewell under its auspices.

FLORENCE MONTAGUE.

This news will be welcome to her many friends all over the United States, but particularly to those in California. We are promised another letter before leaving England with further particulars, which we will give to our readers.

Fearlessness.—I must not be afraid to live in line with my ideals; I must not gauge the powers of the universe by what I can see; I must fearlessly plunge onward into Life's infinite ocean, and my courage shall be a pledge of my ensured attainment.—*The Sermon.*

The first edition of the novel, "Words that Burn," by Lida Briggs Browne, has been exhausted, and a second edition of 2,000 volumes has been issued by the publishing house of F. Tennyson Necly of New York. The new edition is neatly gotten up and contains an introduction by Jay Chaapel, the well-known Boston journalist.

A Righteous Cause, like innocence, is its own safeguard, wisely remarks one of our exchanges. It has become a reality, an entity, a thing of force and character. It is a part in life and one of its necessary factors.

"Romance of the Red Star" is interesting as a novel—being a comprehensive history of man as a spirit here and hereafter. It contains 572 pages, and is substantially bound in cloth. For sale at this office. Price, \$2.50; postage, 20c, extra.

The Reviewer.

Any of the Books noticed in this Department can be obtained at this office. When to be sent by mail, add 10 cents on the dollar, or the price, for postage.

THE FALSE AND THE TRUE: A psychic phantasmagoria of the resurrection in epic verse, with sub-headings, illustrations and comments by John Ulrich Oberg, M. D., author and publisher. Berkeley, Cal. Price, \$1.50. For sale at this office.

This book is ingeniously written in epic verse and presents the all-absorbing themes of life, physical and material, with the results of the present manifestation of life, in its fruition in the spirit-world. The matter is presented in allegory, enriched with pen sketches that are beautiful, which leads the reader on to the realization of the true object of existence.

It is nicely illustrated and printed in the best style of the art and exquisitely bound.

TELEPATHY and Thought-Transference, by Prof. S. A. Weltmer. Price, \$1.00. For sale at this office.

It is the second edition of this important book by Prof. Weltmer. It canvasses the whole subject from its beginning, and shows the development of thought-transference up to the present time. It accounts for many things which heretofore have been somewhat mysterious to almost every one. On page 93 the author says:

"Thought-transference may be defined as any known means of the thought of one being taken up and made into the consciousness of another. Telepathy is the process by which, out of the thought vibration of the ages, messengers can receive and interpret these messages to the world."

This statement gives the breadth and scope of the author's idea of this important theme. Every progressive person should read this book.

THE NEW LIFE, by Leroy Berrier, Davenport, Iowa. Handsomely bound in cloth. Price, \$1.00; postage, 7c. For sale at this office.

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Society of Progressive Spiritualists

Holds regular meetings every Sunday evening at 7:30 p. m., in Covenant Hall, on the third floor of the Odd Fellows' Building, corner of Seventh and Market Sts. Mrs. R. S. Lillie is engaged as the speaker for the present season.

Ladies' Aid Society business and social meetings every Wednesday at 2 p. m. in headquarters of the State Association, 305 Larkin St. Take elevator.

Children's Progressive Lyceum meets every Sunday morning at 9:09 Market St., San Francisco, at 10:30. Free spiritual library. Visitors welcome. C. H. WADSWORTH.

The Independent Free Thought Bible Spiritualist Society meets at 909 Market St., S.F., (front hall), every Sunday, 11 a. m. meeting, free. 2 & 8 p. m., spirit messages by local mediums. 10c.

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MOSES HULL.

Letter from Santa Cruz.

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The Unity Spiritualists met in Farmers' Union Hall, on Sunday, Sept. 21. The circle at 2:30 was filled with spirit power, and nearly all present were able to give another some message. Evening service at 7:30. Vocal selection by A. S. Howe; invocation, Mrs. Howe; vocal selection, F. W. Parker; lecture on "Religious Aspect of Spiritualism," Mr. Howe, and messages by Mrs. Howe. The audiences, though small, were deeply interested. These workers are creating interest among the church element, and each session finds them in attendance. Next Sunday lecture, "Spiritualism and the Social Question."

OBSERVER.

Los Angeles Camp.

TO THE EDITOR:

Moses Hull, the last to arrive at the camp, was delayed 24 hours by a train accident. He came on Sunday morning, and, although weary, he soon launched out upon the theme of "The World's Bibles," and his weariness was soon lost sight of in the ardor of glowing inspiration, and when the time came to stop and he declared that he had already talked too long, cries of "Go on!" attested the unwearied interest of the audience.

In the evening he spoke again to another large audience, taking for his theme, "If a Man Die, Shall He Live Again?" and his oratory was even more fervid than in the morning. He was followed by Mrs. R. Cowell, of Oakland, with messages.

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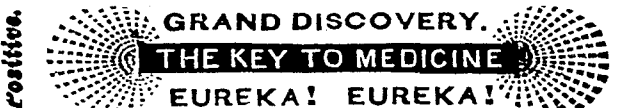
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strewn with flowers.
Fair as the blossoms whose name she
bore,
Baby Marguerite lay on her dainty bed,
Fresh and sweet as the new-blown rose,
With the softest of blankets over her
spread.
A nurse in spotless gown and cap
Noted each breath from those parted
lips,
And watched every motion that dimpled
the cheek,
Or stirred the fairy finger-tips.
A gentle mother, with love divine,
Over the form of her darling bent,
And prayed for wisdom to guide aright
The priceless treasure that God had
lent.
Far up in an attic tenement room,
Another child lay on the same bright
morn.
In the rickety depths of an old arm-
chair,
On a straw-filled cushion, soiled and
worn.

His only garment a ragged shawl,
But spotless and pure the soul within—
Fair and sweet as the daughter of wealth,
Was poor little Paul, the child of "sin."

No careful nurse sat ever near,
No sweet-faced mother lingered there,
No loving lips on his cheek were pressed,
Or wafted his name on the wings of
prayer.

Time passed, and the maid to a woman
grew,
With every attribute of grace,
While the exquisite beauties of mind
and soul
Exceeded those of form and face.

But the child who was reared in the
midst of vice
Unchanged by those who never drew
One breath of its noisome atmosphere,
Into a "hardened criminal" grew.

They met in the crowded street one day,
And something spake "Peace!" to his
thoughts so wild.

With a heart less bitter he glided past,
But she noticed him not—tho' the
angels smiled.

At midnight a soul, too lightly held,
Escaped from its prison, so wondrous
fair;

"Heart failure!" the wise physician said,
And they laid her to rest 'mid bloss-
soms rare.

A pauper lay in the morgue unclaimed,
The book of his life forever sealed—
With its pitiful story of wrongs unread—
And they made his grave in the "pot-
ters' field."

Two souls passing out in the night to-
gether,
Together sped onward, nor paused to
mourn,
And life for both a new meaning held,
And both on its upward stream were
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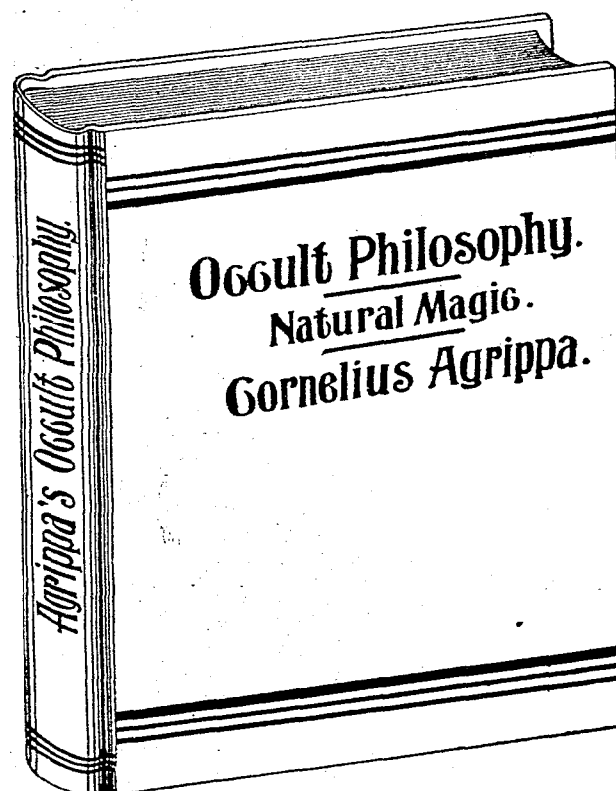


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Local News Summary.

Folsom 3044.—This is the number of the telephone at the office of the PHILOSOPHICAL JOURNAL.

Mrs. Ada Foye is yet located, and is still giving readings in her parlors, 1423 Market St., San Francisco.

Mrs. Lizzie Ducker-Lyness, well known in and around San Francisco, is now located in Portland, Ore., and her friends will be glad to learn that her health is improving, even though it is somewhat slow. She is a talented worker and ought to be kept in the field teaching spiritual thoughts to the hungry thousands.

Mrs. R.S. Lillie delivered an inspirational address last Sunday evening at Covenant Hall, Odd Fellows' Building, which was highly appreciated by the audience. She discussed in an entertaining and instructive way the question of man's free will, showing that in nature all is governed by law, and man with the rest. Another topic discussed by her was: "What is the Influence of Mind over Body?" in which she showed that this influence is transcendent, and though imperfectly understood now, is gradually coming to be understood in its fullness. Another question was that of God and nature, in answering which she presented the thought that there is no God such as we were taught under the old theologies, but an infinite intelligence pervading nature. She closed her services with an improvised poem on "Liberty, Justice and the Triumph of Truth," in which the thoughts relating to the three subjects were most happily and harmoniously blended. At the invitation of Mrs. Lillie, Mrs. Ada Foye made a few brief remarks appropriate to the occasion. Mr. F. T. Lillie presided, and Mrs. Cooke played the organ.

G. Denison Keeler, M. D., lectured for the Union Society, Oakland, Sunday, Sept. 21, to a large and well-pleased audience. "The Spirit World" constituted the doctor's subject. Vice-President Carter followed with character and psychometric readings. Mrs. S. Johnson gave a short inspirational discourse in the evening, and Dr. Stewart gave spirit messages. The hall was crowded.

Sunday, Sept. 28, at 3 p.m., Dr. Keeler will lecture; subject, "Environments and Conditions." Mrs. Stewart and Mrs. Johnson will occupy the platform in the evening.

State Organizer at Work.

The past week has been a very busy one for Mr. Allen Franklin Brown, organizer for the State Association. Much of his time has been devoted to the quiet, but none the less necessary part of his work, which seems full of promise for the future of Spiritualism, of spiritual philosophy and spiritual organization in California. He is already practically assured of the formation of one or two local societies and the renewed affiliation of one of the old societies, not recently working with the State Association; but, best of all, he has breathed new life into the older societies affiliated with the State.

On Wednesday he addressed the Ladies' Aid Society, presenting many new ideas and new thoughts calculated to strengthen that society. A new badge was suggested by him for the society and adopted unanimously, as it is both pretty and suggestive of Spiritualism. This badge (a similar one will undoubtedly be adopted by the Sunflower League and other local societies) consists of a sunflower two inches in diameter, made of felt, with two streamers—one black with a gilt letter and the other yellow with a silver letter—pending from it.

Thursday evening Mr. Brown was present at the Sunflower League, being one of nine to present names for membership, and took a part in the discussion of several questions.

Friday evening he attended a meeting held at the hall of Mr. and Mrs. Eberhardt, 3250 22nd St., where he entertained the audience with answers to questions and by psychometric readings for an hour and a half.

By apt illustration taken from experience, he showed that the way to deal with undeveloped and malicious spirits is to educate them by kind thoughts and suggestion—this answered the question, "What shall we do with spirits who are troubling us?" He made the clearest and most comprehensive distinction between the terms soul, or ego, and spirit, that it has ever been our lot to hear, showing that as every mortal has a physical body in which the spirit is enveloped, so every spirit has a spiritual body in which the soul, the ego, is clothed.

His psychometric tests were exceptionally clear, full and explicit, and were acknowledged by the recipients to be correct. This is no unimportant part of his work, for while Mr. Brown is a lecturer and an organizer, he is also a psychometric reader of unusual ability.

Sunday morning he devoted to the Children's Progressive Lyceum—the Spiritualists' Sunday-school—where he again did work which we trust will be fruitful in good results.

In the afternoon he organized a Lyceum in connection with the Union Society in Oakland. Altogether, he attended six meetings last Sunday, and took active part in five of them.

In the evening, at the invitation of Mr. Van Luyen, Mr. Brown addressed the Spiritual Temple Society of Oakland, receiving generous welcome.

Last Tuesday eve Mr. Brown left for Stockton, where for the next week he will work in the interests of the Cause.

We bespeak for Mr. Brown a cordial reception as a man and a brother worker everywhere, and ask all who would like to have his services in the near future to address Mr. W. T. Jones, Secretary of the State Association, 305 Larkin St., San Francisco. All requests for Mr. Brown's services will be attended to as promptly as possible. J. MUNSSELL CHASE, Press Committee.

At C.V. Miller's materializing seance on last Sunday evening at his residence, 1084 Bush St., San Francisco, the seance room was filled with visitors, and among them two dark and rather distinguished-looking men, who proved to be Tahitians of a high class, both of whom had lost their entire families in the Mont Pelee disaster. Hardly had the seance opened when the messages began to come for them, transmitted at first through the medium and the cabinet control. The conversation between the spirits and the two gentlemen was in French, but to those who could understand it was pathetic to hear the words of sorrow and affection from the bereaved ones and the sentences of joy and comfort from those on the other side so lately released from earth-life. Later on, the wife of one of the Tahitians appeared in full form and gave her name, and both gentlemen expressed their surprise and delight at the unexpected revelation that had greeted them in this strange land. I. H. R.

The Mystic Sale heretofore announced to be held by the Ladies' Aid Society of San Francisco, has been postponed to the first week in November. Place and time will be announced hereafter.

The Sunflower League.—An interesting and well-attended meeting was held last Thursday evening at the residence of Mrs. Carrie Wermouth, 416 Golden Gate Ave., San Francisco. Mr. J. Shaw Gillespie presided, and in the absence of the secretary, Mr. E. K. Head, Mr. J. Munsell Chase was secretary *pro tem*. A report from the joint committee of the various Spiritualists' societies, having in charge the matter of securing suitable headquarters for all societies and the State Association, was made by Mrs. B. F. Small of the committee. This report showed that about \$16 a month had been pledged by individuals, and that the prospect for securing sufficient for the purpose was flattering.

The Committee on Constitution reported, the final consideration of which, after much discussion, was laid over until next meeting. Nine applications for membership were received, among the number being Allen Franklin Brown, State Organizer; Mr. and Mrs. C. J. Meyer, Mrs. Billings, Jacob Nowak and his son, and George Campbell. The State Association returned the money advanced to it by the League for the purpose of carrying on the late convention, after which the League ordered advanced to the State Association \$15 to apply against the next semi-annual per capita tax. With a vote of thanks to Mrs. Wermouth for the use of her rooms, the League adjourned until Thursday, Oct. 2, at the residence of Mr. and Mrs. J. Shaw Gillespie.

Mme. Young's test seance last Sunday evening was well attended. Mrs. Sarah Seal gave an inspired lecture, and Mme. Young gave convincing spirit messages.

Mrs. Scott-Briggs writes that she is engaged in the spiritual work in Ventura, Cal., where she finds a hall which was built by Mr. E. H. Binns, and it is free for reformers to hold meetings of all kinds. In this hall she intends to hold Spiritualist meetings and thus assist in building up the Cause in that part of the State.

Mrs. C. Wermouth, to a large audience, at 117 Larkin St., San Francisco, gave convincing tests and spirit messages, with names, last Sunday, which were all recognized by skeptics, as well as investigators. These meetings will be the means of bringing earnest people in to Spiritualism, both for the phenomena and philosophy. X.

Mrs. Eberhardt gave spirit messages to a good audience last Sunday evening, at 3250 22nd St., San Francisco.

The Annual Election of officers of the Ladies' First Spiritual Aid Society will take place Oct. 1, 1902. We earnestly request all members to be present at this meeting. ANNIE WADSWORTH, Sec.

Test Circles are given every evening at 335 McAllister St., San Francisco, by Mrs. C. J. Meyer.

Mr. Allen Franklin Brown has been engaged as an organizer by the California State Spiritualist Association, to work for the interest of the Cause at large. He is also a duly authorized agent for the PHILOSOPHICAL JOURNAL and empowered to give receipts for subscriptions and advertising in the JOURNAL.

Mr. and Mrs. B. F. Small are spending their vacation at White Sulphur Springs, Napa county, Cal.

A Spiritual development circle was held on Sunday, Sept. 14, at 2 p.m., with gratifying results. It will be held regularly each Sunday at 2 p.m., at the home of Mrs. F. A. Logan, 1218 Railroad Ave., Bay Station, Alameda, Cal. All seekers for truth are welcome. CORR.

A Seance Benefit was given on Thursday evening, Sept. 18, in aid of the propaganda fund of the State Association, by Mr. C. V. Miller, at 1084 Bush St., San Francisco. While the usual number was present to witness the manifestations, there were expressions of regret that the room was not packed, owing to attractions elsewhere. The receipts of the evening amounted to \$23, for which, in behalf of the Cause, I extend to Mr. Miller my heartfelt thanks. W. T. JONES.

The Temple Association of Oakland will give a grand concert at Woodmen Hall, 521 12th St., next Sunday, Sept. 28. A nice program of 14 numbers has been prepared for the occasion.

The Oakland Spiritual Society met at Unity Hall on Wednesday eve, Sept. 17, Vice-President Orth in the chair. Mrs. Johnson opened the meeting with an invocation; Dr. Sol Palinbaum became entranced and gave spirit messages; Mrs. Johnson spoke on the higher life, and then closed the meeting. VOX.

The Lyceum.—One of the most impressive and interesting sessions of the Children's Progressive Lyceum in many months was held last Sunday morning at 909 Market St., San Francisco. There were present, beside such old and tried workers as Mr. and Mrs. O. H. Wadsworth, Mrs. Cooke, Dr. Carpenter, Mr. Lester and Mr. Stoddard, a large number of faces not recently seen at the Lyceum, in the person of Mr. W. T. Jones, one of Spiritualism's best workers; Mr. Geo. Campbell, Mrs. Billings and others. Mr. Allen Franklin Brown took charge of the calisthenics and presented a drill that was entirely new here—founded on the United States army drill, and one that is both interesting and well calculated to develop and strengthen every part of the physical being. It was gone through several times, but still the children, of whom many were present, called for more. The new drill will now be a regular part of the Lyceum work, and in the absence of Mr. Brown, Miss Mary Hitchcock and Miss Gertie Grant will lead, as they have already well mastered its intricacies. The Lyceum will come to order promptly at 10:30 each Sunday morning, and close at 12 o'clock sharp. Let each participant remember this and as far as possible cultivate punctuality. It is one of the best lessons the boy and girl can learn, and, once learned, will abide with them as a valuable quality.

The Coming Man was the theme of Henry Harrison Brown's discourse last Sunday evening. It is man coming up from the brute, leaving all the animal instincts and his servitude to conditions behind him, and becoming the intelligent creator of desired conditions; thus becomes the master of his own destiny. This man will see without eyes, will hear without ears, converse without language, and will unite the two conditions of life now separated by death. The spiritual and material life will be one, and that one the spiritual, and death will be no more. Next Sunday will be his regular monthly lecture upon "Suggestion," illustrated with fine subjects.

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